VOL. 6, NO. 9

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MISSIONS

A BAPTIST MONTHLY MAGAZINE

CONTINUING THE BAPTIST MISSIONARY MAGAZINE, THE BAPTIST HOME MISSION MONTHLY, GOOD WORK, TIDINGS, AND THE HELPING HAND

HOWARD B. GROSE, D.D., Editor

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The Publisher's Page

THE CAMPAIGN FOR 10,000 NEW SUBSCRIBERS

"MISSIONS" IN EVERY HOME THE IDEAL

At the Convention in Los Angeles Dr. Geistweit of San Diego was the author of the following resolution, which is greatly appreciated:

> We feel that knowledge of the movements of the world is vitally essential to the better support of the great business of building the empire of Christ in all the world. We heartily commend our missionary magazine MISSIONS. We believe it to be the model of its class. We urge its wider circulation among all our people. A copy of MISSIONS in every Baptist home should be the steady and persistent purpose of every pastor.

THE THUMB THAT GIVES GRASP

The Committee on Reports of Cooperating Organizations, in its report concerning the Woman's Foreign Mission Society, made this fine suggestion:

> On page 67 of the report, attention is directed toward the future, under such heads as "Our slogan, our challenge, our plan, and our objective." This last is set forth as follows:
>
> (1) 10 new missionaries.
>
> (2) $331,342.
>
> (3) 10,000 women added to the circles.
>
> (4) 10,000 missionary intercessors to join our prayer league.
>
> We would suggest to the Society that their objective is insufficient. A hand needs a thumb, as well as four fingers; and the four fingers of this objective reaching out toward the future need a thumb, that the desired future may be grasped and held. The Committee therefore suggests the fifth element of this desirable objective, namely,
>
> (5) 10,000 new subscribers to MISSIONS.

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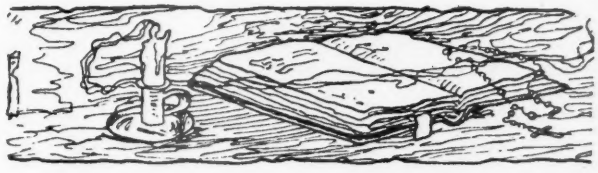
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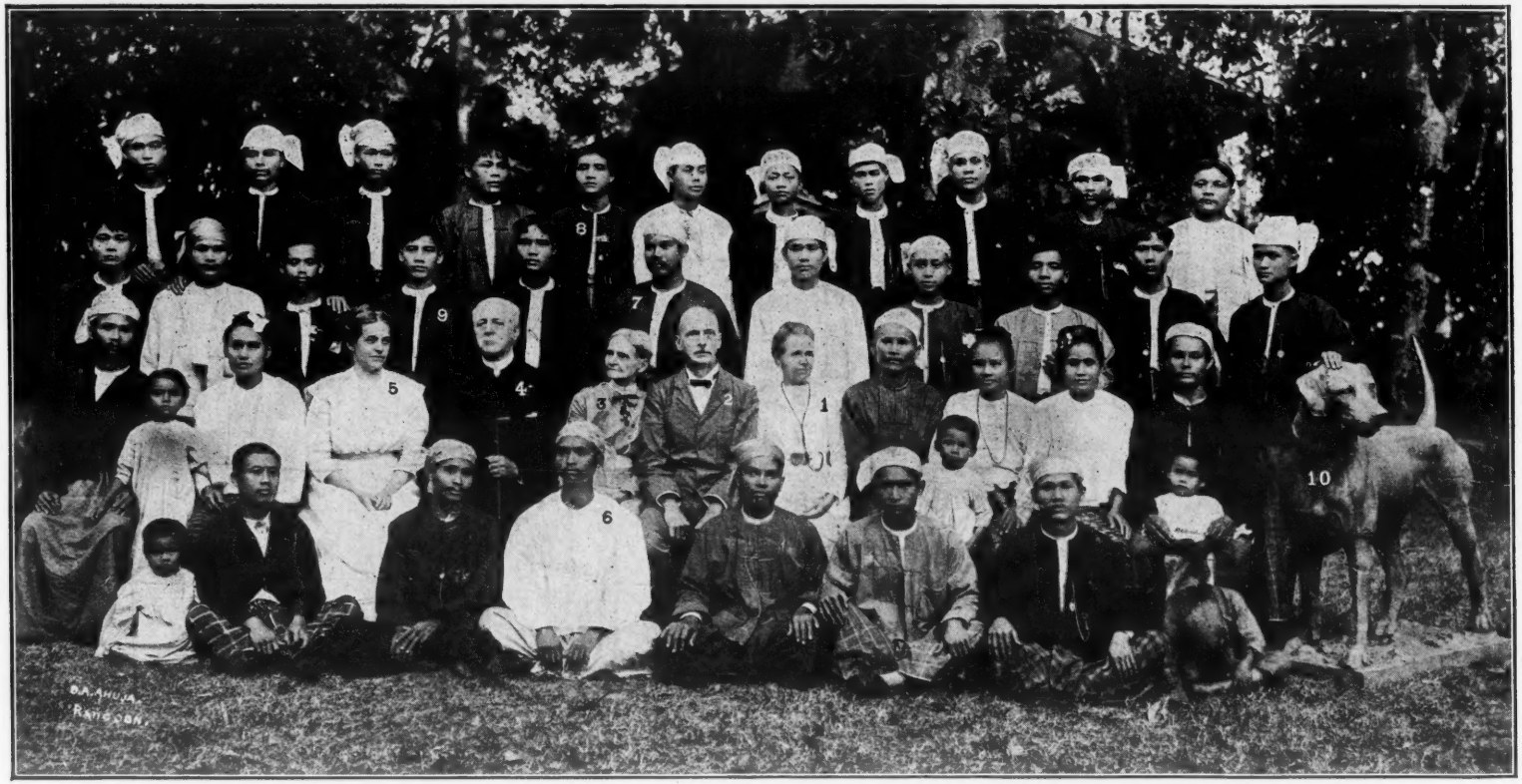
Thus Saith the Word

There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.

The liberal soul shall be made fat: and he that watereth shall be watered also himself.

The fruit of the righteous is a tree of life; And he that winneth souls is wise.





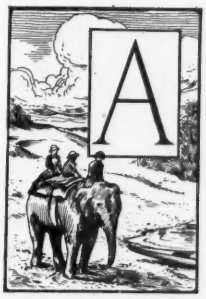
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MISSIONS

VOLUME 6 OCTOBER, 1915 NUMBER 9

By Way of Introduction



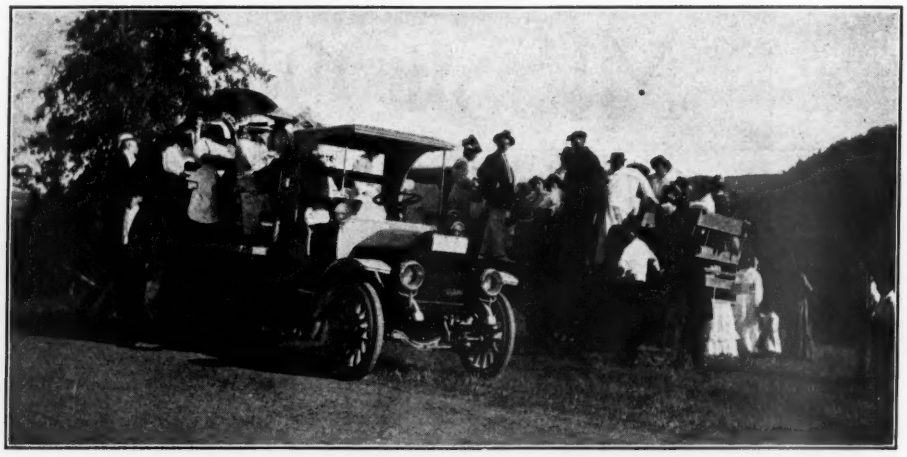
A FRIEND writes that he does not see how September MISSIONS could be improved. Well, it was a good number, but perhaps when he reads October he will say, "I see how it was done." We hope so, at any rate. Again we start out with an Indian sketch, doubtless because the actual visit in person made this most impressive to the Editor; but more particularly because he desires to impress upon all our Baptist young people what the Baptist young people of the San Joaquin Valley Association are doing in a practical missionary way, with view to inspire the same kind of interest all over our country. This would take in home and foreign work, and at once bring about a new and intense interest in missions. Be sure therefore to read that article entitled "Dedication Day at Dunlap." Then you will be ready for a glimpse at "Evangelism in Burma" as Mr. Hascall conducts it, and for the bright "Familiar Letters" which tell of a Chinese New Year, a dinner party, and some strenuous language work. "Helps to Optimism" shows what is being done in a great city to reach the unreached.

The new story begins, and "Betty's Missionary" introduces some persons with whom we shall get pleasantly acquainted. The medium of letters is a happy one, and we can promise you a story worth reading, growing in hold as it progresses. Several colporters take us with them on their visits and show us Sunday schools and churches in the making in frontier regions, for these still exist. We go to "Conference in South China" and to an Association in Burma which considers great topics. The Outlooker has some pertinent observations, and Dr. Stump is given the Devotional Page for answer to a deep question.

It can be said with confidence that the Women's Work in Home and Foreign Missions was never set forth more engagingly, in editorials, field reports, letters from the mail-bag, and beginnings in the World Wide Guild. There is a thrill all through the pages of field news, and one feels the "human documents" power of contact.

Let us do our part to see to it that this messenger of missions finds its way into ten thousand new homes, as it will if each reader becomes a bearer of good tidings to others and lends MISSIONS a helping hand.

There are some articles of unusual interest in hand for the November issue. One "Human Document" is a series of testimonies to the remarkable saving power of the Gospel, coming from one of our home missionary evangelists. There will also be introduced one or two new features that you will be sure to notice. If we only had more room for all the good things!



HOW THE YOUNG PEOPLE WENT UP THE MOUNTAIN ON AUTO TRUCKS

Dedication Day at Dunlap

BY HOWARD B. GROSE

AMONG the interesting people we met at Los Angeles were Rev. J. G. Brendel and his wife, who are engaged in the home mission work for the Mono Indians in California. Mrs. Brendel, who is an energetic and enthusiastic associate in service, was fortified with a large number of photographs and facts; and one outcome of the conversations was the promise to visit Dunlap, one of the mission stations, at the time of the dedication of a new chapel. The keeping of that promise involved an eventful experience which shall now be described.

Dunlap is a hamlet about a hundred miles from Fresno, and lies up in the mountain range that forms the eastern boundary of the San Joaquin Valley, famous for fruit and fertility of all kinds. The journey thither was arranged by Superintendent C. A. Brinstad, of the Northern California Convention, one of the church, kingdom and nation builders who are laying foundations in the sections where development is swift and the future is in the molding forces of today. It requires leaders of vision and decision to do this work, and the West is fortunate in having so many of them at the head of our Baptist state organizations.

Time limitations made rapid movement necessary. At 11 o'clock on Friday night we took the sleeper at Oakland, reaching Fresno at 6 in the morning. Here we had hoped that the Convention's President, Mr. H. E. Wilkinson of Fresno, might join us, but business engagements prevented, and we continued some twenty miles further south to Reedley, a lively little place where we got breakfast, and were put in charge of Mr. Ray Moncrief, President of the B. Y. P. U. of the San Joaquin Association, and his wife. They were to convoy us by auto thirty-five miles or more through the valley and up the mountains to Dunlap. We learned that various companies were on the way, some from one point of the compass, some from another, and that at least two auto truck loads of young people were two hours or more ahead of us. How they ever got around those twists is a marvel.

The morning service was set for 10 o'clock, and it was a trifle after 8 when we left Reedley. The pastor of the church, who was unable to make the trip on account of a funeral, told us we had the most expert driver in that section, and we quite agree with him; more than that, his wife could take the steering-wheel in case of need. A most agreeable young couple they, with a deep interest in the Indian work and a zeal for the young people's development in all the churches that was

refreshing to see. How we were whirled along, over roads generally fair but sufficiently bumpy to keep us awake; up the mountain sides where the road was only wide enough for a turnout here and there, with curves incessant and sharp, where the swerving of a foot or two would mean going down the steep sides a thousand feet. It takes a steady nerve to drive a car the way our chauffeur did it, and even the passenger needs a cool head to keep his equilibrium. In the freshness of the morning it was an exhilarating and fascinating ride, and in spite of the steep grades and necessity for incessant push we made the thirty-five miles in almost exactly two hours, arriving at the chapel ahead of the trucks, one of which we had passed, and in advance of the company generally, although many had been traveling since sunrise.

Dunlap is situated in a little oasis-valley surrounded on all sides by high and barren mountains. There are a few white families, a general store and post-office, and a "hotel," or at least a sign to that effect. The Indians are scattered about in the hills. On a rise of ground, the best location in the valley, stands the plain wooden chapel that means so much to the Indians as a church home, and incidentally to the whites. Two acres of land afford space for the gathering of the Indians, who bring their provisions with them on Sunday, stay all day, and need chance for encampment. They were already on hand, as many as could get away from farm work, and the grounds presented a lively scene as the automobiles and wagons and trucks came up, the Indian children especially looking on with unconcealed curiosity. Mr. Brendel's traveling outfit was in evidence — a good team of horses, and a wagon much the worse for wear, with carriage-top, and improvised arrangement for bed. As Dunlap was a long way over the mountains from the station where the missionary makes his home, Mrs. Brendel had not been able to come for this occasion. The Indians were well represented, as the picture indicates, and the young people and neighboring pastors fairly overflowed the chapel, which was made to seat over a hundred, while many stood throughout the exercises.

After two hours or more indoors, there was an interval for a picnic lunch, spread under the trees, and a bountiful lunch it was, the visitors having foreseen the hearty appetite resultant from the pure air and involuntary exercise of innumerable jolts. Then there was a second meeting, con-



THE YOUNG PEOPLE OF SAN JOAQUIN VALLEY ASSOCIATION, CALIFORNIA, WHO SET A STRIKING EXAMPLE OF MISSIONARY GIVING AND INTEREST

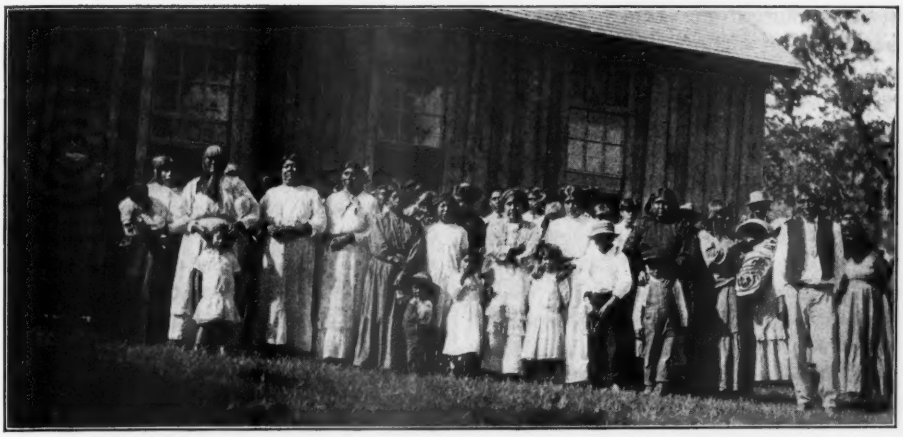
ducted by the young people, at the conclusion of which all went down to the little stream that irrigates the oasis, and witnessed the baptism of three of the Indian converts by Missionary Brendel. It was a reminder of the winding Jordan, and the sunlight played magically through the foliage as these dusky-hued disciples were "buried with their Lord," rising with shining faces.

Then came the question whether Mr. Moncrief could get us back to Reedley in time for the 6.50 train; for on that depended whether we could visit the Russian and Chinese and other missions in San Francisco, as we had planned for Sunday. We had barely two hours, and the return was by a longer route, which added another mountain climb and superb view, besides many thrills. Our host said nothing, but as we sped around those startling turns it was plain that he meant to do it; and he did, reaching the station ten minutes ahead of time, to read on the bulletin board that the train was an hour and twenty minutes late! That deprived us of seeing a Japanese mission in Fresno, but we had to make the best of it — and in fact it was after 9 when that train came in, and we could not get to bed until nearly midnight. It had been a day of uncommon experiences and steady go; but when we awoke shortly before reaching Oakland, the sea breeze was blowing, full of ozone and vitality for a busy day. In two nights and a day we had traveled over 300 miles by train and 75 by automobile, and taken part in two meetings of unusual character. Never had we felt better repaid for expenditure of energy.

DEDICATION AND RECOGNITION

At the morning service one side of the little chapel was filled by the Indians — men, women and children, and more than one papoose in basket or blanket. The Indians are natural, wherever they are, and if a child went to sleep and slid down on the floor, no attention was paid to it until the flies became too industrious and numerous on the little one's face, when a blanket would be thrown over it, regardless of the peril of smothering, from our point of view. The babies were pretty good, for the most part, but if they cried no one heeded it. A speaker at an Indian meeting must be prepared for anything, even a dog fight, and go right on. There was an earnest attention on the part of the men and women that was ample reward for any effort to bring to them some new realization of the meaning of Christian love and brotherhood and the joy of service. On many a face, too, there was a radiant illumination that witnessed to the Spirit's work within the soul. Here were the living testimonies that cannot be gainsaid, the gospel arguments that are irrefutable. The affection with which Mr. Brendel was regarded gave touching evidence of the place he has won in the confidence of the Indians, who look to him as counselor, guide and friend. Only a year had he been among them, yet here he had gathered a church, established the Sunday school with superintendent and teachers, introduced a new spirit and order into Dunlap, and led the hungering seekers after righteousness into the "Jesus Road." All this without knowing their language, and obliged to depend upon an interpreter. As we watched this devoted man, the secret of his success became clear — he was one with them because he loved them and they knew it. They knew what sacrifices he made ; how he rode over the mountains summer and winter, through rain, snow, blizzard, hot sandstorms, every kind of exposure; how he got his meals where and as he could, and slept in his wagon by night while on his rounds; and how regularly he kept his appointments, despite floods and washouts, snowslides and zero weather. The Indian does not show his feelings, as a rule, but he has them, and they are deep. Appreciation and gratitude are strong in him, and he is keen to discriminate between affection and sincerity. Twenty-two years has Mr. Brendel been in this work altogether, although only for the last five in California; never has he accomplished more than now.

The program covered both recognition and dedication. First came the devotional exercises, with the singing of a number of gospel hymns in English by the Indians, who had learned these from Mr. Brendel, and sang with great gusto, the voices being sweet though rather shrill.



THE INDIAN WOMEN AND CHILDREN AT DUNLAP AND A FEW OF THE MEN

To have done this in a year, with only a visit every three weeks from the missionary, showed a learning capacity greater than we had given the Indians credit for, also the ability of the teacher. Secretary Brinstad was introduced and told of the great work done by the young people of the valley in raising money for this building; how they had cheered his heart by the way they took hold of this project when he proposed it to them, and what it meant for the future to have them enlisted actively in our home and foreign mission work. He spoke to the Indians through the interpreter, bringing the greetings of the State Convention, which was to hold this property in trust for them, and was to help them in every way possible. He introduced the Editor of MISSIONS, telling them what the magazine meant to the denomination, and how its Editor had been sent by the great Home Mission Society in New York, which gave them Mr. Brendel and his wife, to represent it on this occasion and express its interest in them. This the Editor did, and was aware that the interpreter was making a good speech for him. He emphasized the fact that the interest of the Society was due to the love that is the center of the gospel of Christ and that makes all men brothers and all disciples desirous to help one another. Then he spoke to the young people, in recognition of what they had done and were doing, and in the hope that their example might inspire our young people everywhere to a like definite interest and work. A finer body of young people, by the way, you would go far to find. No wonder Secretary Brinstad was full of hope for the future as he saw the type of working members that is developing in the churches. Their pastors, too, were of the kind to lead them in activity, and this was another happy augury.

Mr. Brendel told of the building project: the young people of the Association had raised $300 for the material; the work was done by the Indians chiefly, with assistance from himself, a Methodist pastor from a neighboring place who had been of great help, and the Sunday school superintendent. The Indians had worked with a will. The organ was a present, as was the large lamp. The cost, including seating, had come to about $14 more than the $300, and with this exception the building could be dedicated free from debt. He believed the amount would be raised before the meeting closed. So it was. A visitor asked the privilege of giving $5 toward it, and the offering that followed brought in more than $20, so that there was a slight margin to go on.

Secretary Brinstad received the title to the property in due form for the Convention, and in turn presented the keys to Chief Charley, first deacon of the church, who received the token of possession with pride. The prayer of dedication was offered by a pastor of the Association.

The recognition of the Mono Indian

Baptist Church of Dunlap followed. The records of organization and the covenant were presented, with a list of the constituent members, and on behalf of the Convention and Association the hand of fellowship was given to the officers and members of the church with all solemnity, Mr. Brinstad impressing upon them the duties and obligations of church membership. After this the Indians were permitted to voice their feelings, and half a dozen of them spoke of their glad hearts because of this day that had brought so many friends to see them. Then, at the suggestion of the superintendent, the church elected the Editor an honorary member by a rising vote — an act which he gratefully appreciates. The place may be unusual in our polity, but should not be without mutual advantages.

At the afternoon session, which was conducted by Mr. Moncrief, reports were made of the work of the year, and it was decided that the next work should be raising $300 for another chapel, which would put the station at Twin Mountain in good condition. The Editor suggested, when he found out that Missionary Brendel had to travel 231 miles a month with his team to meet his regular engagements, that an auto would greatly increase his usefulness and enable him with less weariness to make more frequent visits, something which the Indians said they greatly desired, since they felt the need of better instruction in the Christian life. He offered to present this matter, in view of what the San Joaquin young people were doing, to our Baptist young people in New England, and does so in the hope that with such an example from a single Association on the Coast, they will rise up and pledge the amount required to equip properly a man who is doing the work of two and wearing himself out unnecessarily — too valuable a worker to be sacrificed. Now, young people's societies, what will you do as an extra this year? To get into direct touch with such a Mission will mean a revival for the church.

SOME CONCLUSIONS

When the meetings were over there were photographic groupings, for purposes of illustration, and the pictures we reproduce were taken by Mrs. Moncrief. The Indian men were averse to being photographed, and therefore few of them are visible, but the women and children looked upon it as good fun.

The superintendent of the Sunday school, who is rendering most valuable service, is a young man, member of a Christian church, who came to the community a year or more ago, and when he found this opportunity for Christian work at once offered to do what he could. With his wife he really carries on the work, and is regarded by Mr. Brendel as sent of the Lord, in direct answer to prayer to meet a great need.

Remarkable is the change that has come over the whites of Dunlap in regard to the Mission. When Mr. Brendel began, there was opposition on all sides. The land in the valley was owned by two men, and when he sought for a lot, neither would sell any land to him for Mission purposes. He bided his time and went on with his work, gathering and training the Indians, also getting an option on some hill land unfavorably situated, but the best in the market. One day, to his surprise, the chief land-owner, a pronounced skeptic, came and asked him if he still wished land for a chapel; then, finding he did, offered to give him an acre located on the exact site the missionary desired. The adjoining acre, which was needed, was put in at $50, and the owner offered to give half of that. Thus the best site in the valley was obtained for less than a quarter its value in money. And the men told him that they did this, not because they had changed their views about Christianity, but as citizens, because of the great difference they saw in the lives of the Indians, and the new order and cleanliness, which made the future of the country more hopeful. That was a testimony to be prized. The work, moreover, is sure to improve the conditions for the white people, and by and by there will be religious services for them also. A regular worker at Dunlap will signify change for the entire community life. Superintendent Brinstad is alive to the needs of such isolated fields, and is doing strategic work in linking the white churches with the Indian work in their localities.

INDIAN TESTIMONIES

JOHN CHARLEY: Tell your brothers and sisters that he believes God's Word in the Bible. Heard Brother Brendel teach it and it took his heart. He said, over year ago Brother Brendel came up here for the first time to teach John what best to do; best for man to believe God's Word. John heard his teach and Jesus' words help lots now. We believe Jesus Road is right way. John said, I teach it my people sometime. If I read the Book I teach it to the people. If the Brendels had not come we had not known God. Glad to see you brothers and sisters here today.

HENRY: We glad to see you, and you glad to see us, maybe. We don't know what we can believe. We was don't know anything. Finally, missionary come and teach us. Now we all right and happy. We come on Sunday to church house. Once we was blind, in the old time. Now we all right. Big head man come, we believe him. That help us lot. We like to see the people like this. Brother Brendel come once a month; we learn a little more every time, and we can read the Bible. That was great help to me when I become Christian. We glad you young people help us to put up this building. You glad too, maybe.

MISSIONARY BRENDEL SAYS:

The first church among the Monos was at Auberry, where the Woman's Home Mission Society has its women workers. To organize the new church at Dunlap 37 of the Auberry members were given letters. The articles of faith and the church covenant were adopted, and the covenant was placed in the hands of every member, with the baptismal certificate. Thus the Mono Indian Baptist Church of Dunlap was organized, deacons and trustees were chosen. While we were without a meeting place, Captain Jack would take the furniture out of his house and let us sit down on the floor for our meetings. Now we rejoice in a church home, and the Indians are glad, and so are the white people, who have come to believe in us.

These Indians are fine givers. Mr. Brendel said the Sunday school attendance at Dunlap was from 32 to 84, the average 56 since the first of January. The collections ranged from 80 cents to $4 a Sunday, or about 3 cents a scholar. These were all Indians, and they received no government support or rations. They have therefore little money, but these Indians are showing the whites what they can do in liberality and faithfulness. They come out in all kinds of weather.



THE INDIANS EATING THEIR LUNCH ON DEDICATION DAY

Evangelism in Burma

BY REV. W. H. S. HASCALL, GENERAL EVANGELIST

THE recent denominational papers in America have given currency to the fact that the Indian government has recognized the efforts of our mission in educational lines and has conferred the Kaiser-A-Hind medal on two of our Baptist male missionaries. It ought to be known however that the first of our missionaries to be so decorated was a woman. Several years ago the medal was conferred on Miss Sarah J. Higby of Tharrawaddy, who for about forty-six years has been a leader in higher education for the Karens. The recipient is so modest that she never displays the medal unless urged to do so by some friend who hears of it for the first time from some other person.

The Burma Baptist Missionary Convention, among its many activities, is carrying on work for the Chinese, of whom thousands are living in Burma. The representative of the Convention is Mr. Ah Pau, who graduated from the Burman Theological Seminary a few years ago. During the rainy season just closed he has been a member of the band of evangelists travelling with Mr. and Mrs. Hascall, and has had a good hearing everywhere. In Myingyan he found three Chinese who had heard the Gospel in their own country nine years ago and who had been believers ever since. They rejoiced when Mr. Ah Pau found them and taught them in their own language. They were baptized by Mr. Hattersley, together with several of his pupils. Two were baptized in Maubin, several in Pyminana, and Maulmain, three in Prome, while sincere interest has been manifested in several other places. At Thayetmyo the leading Chinese invited not only Mr. Ah Pau, but the missionaries and other members of the Evangelistic band, to their hall, and asked for a Christian service all their own. It may be that our missionaries to the Burmans shall yet be found from among the sturdy Chinese.

This season your General Evangelists have taken with them a large tent for a place of meeting. People have come in large numbers to hear the Gospel of a New Opportunity, and marked attention has been given at every service. These tent meetings have been held in Meiktila, Myingyan, Thayetmyo, Prome and Zigon, and without the tent in Thonze, Maubin, Thazi and Nyaungu. For use in the meetings a booklet of twenty-four pages was prepared, in the form of questions and answers in Scripture language, under the general titles of "Who is Jesus Christ?" "What has Jesus Christ Done?" "What is Jesus Christ now Doing?" "What will Jesus Christ do More?" "What have I to do with Jesus Christ?" "Why do Men not Accept Jesus Christ?" A small folding organ is a part of the equipment, and the meeting opens with hymn-singing, which invariably attracts many. Then the booklets are distributed and the evangelists take turns in bringing out the thought for the evening — one of the subjects mentioned above. Oftentimes the people will not come inside the lighted tent, but will sit outside in the shadow listening intently as the native and foreign evangelists explain the fact of the living Christ and what he wishes to do for man.

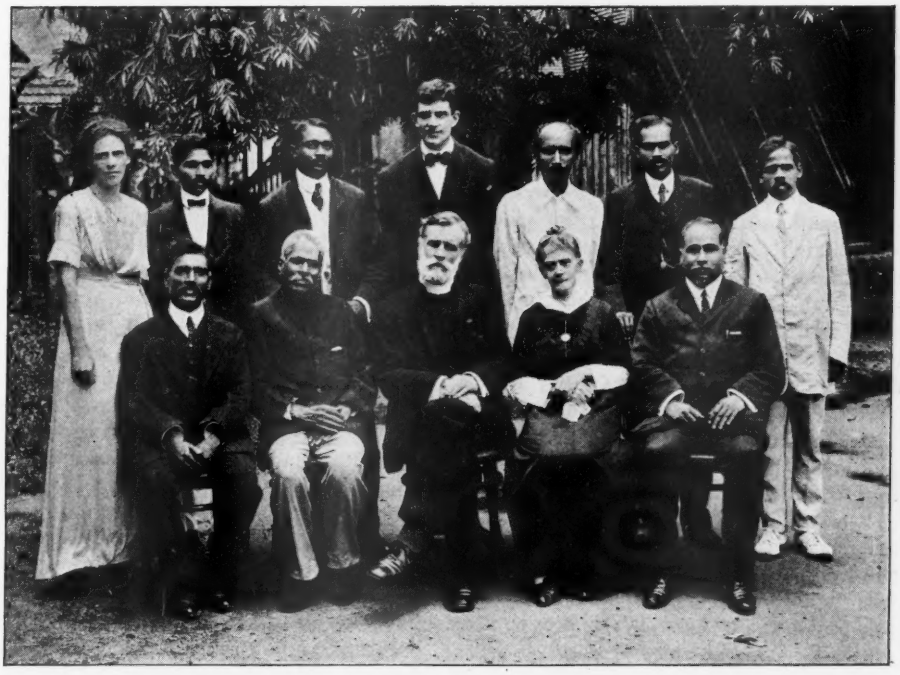
In the morning meetings for children from 75 to 150 often gather to learn Scripture verses and hymns and receive instruction from the large pictures of the Life of Christ. At an evening meeting in Myingyan one little fellow of twelve or fourteen years seemed so interested that I asked him if he had received the gift of eternal life. Unhesitatingly he replied, "Yes." "Indeed," I said, "and where do you attend school?" "I do not attend a Christian school." "Then where did you learn of eternal life?" "I have been twice to the Mama's morning meeting; I listened; I believed; I received."

We have found great reason for encouragement in our work with the pupils in the schools. In every station visited there have been decisions for Christ, the living, personal Saviour. It is a great privilege to follow with the sickle when so many faithful missionaries and teachers have sown precious seed. The sowers and the reapers rejoice together. Many

of these pupils wish to be baptized but are forcibly kept back by parents and guardians, and yet in all these places there are some who have had the courage to come out in the face of opposition.

In Prome the son of a Chinese opium user was converted and desired baptism. His father forbade him, but as he was earning his own living he persisted. His father struck him with his fist several times; the young man said, "Father, I cannot be such a wicked man as you are. I must be a Christian. You may kill me; but you cannot hinder me in this matter." He was baptized, and seemed supremely happy. He has studied in Burmese, and now wishes to join the Theological Seminary that he may become a light bearer to his people.

Schools are everywhere full to overflowing with pupils eager to learn English. Their minds are now in a receptive state and thus the present is the time to impress upon them the truth that can make them free. But in seeking to reach the thousands in the schools there is a danger that the imperative needs of the hundreds of thousands not in schools will be overlooked. These boys and girls are they who in the near future will be either the Christian men and women of Burma, or else the atheistic men and women of Burma. Having commenced a good work in Burma, oh, American Baptists, will you falter with your God-given task unfinished? A ready hearing awaits God's messengers of good tidings — shall empty ears be left unfilled with God's own good news? Shall empty lives be left to shrivel into nothingness when by your message they might become a praise and a glory for your King of kings?



This photograph was taken on the forty-first wedding anniversary of Dr. and Mrs. W. F. Armstrong, of Rangoon, and includes their daughter Kate and son Ernest, with the pastor and deacons and some of the standing committee of the Telugu and Tamil church, who brought the congratulations of the church and community. Pastor Noble sits on the extreme right, Evangelist J. S. Aaron on the extreme left. Deacon R. Abraham, beloved of all, is on Dr. Armstrong's right; he has been landing and shipping missionaries and their luggage for more than forty years. Deacon Daniel Solomon, efficient head master of the large Union Hall School stands at the extreme right.



Familiar Letters from a First Year Missionary

CLOSING THE SCHOOL YEAR AT NANKING—NEW YEAR IN CHINA—A NEIGHBOR'S HOUSE AND QUEER CUSTOMS

February 21st.

BECAUSE it is Chinese New Year every one is dressed in his best — and some of those bests are wonderful to see. One man had on a brilliant blue figured silk gown, beautiful stuff. It was slit up either side like all the men's gowns, and underneath he wore a most dazzlingly orange pair of trousers. The color scheme was all right and the silk was handsome, but the effect of the costume in the sunshine was rather startling. All the children around have lanterns made in all kinds of shapes — geese, men, and animals of different kinds as well as fancy wheels that turn round and round in the breeze. They carry these on long sticks, and at night when the candles are lit they look so queer bobbing about the streets.

Wednesday evening we went to an evening of readings and music given by the Nanking Association. The music was violin, 'cello and piano, trios, a vocal solo and a violin solo. It's so nice to hear music, for I miss the piano greatly.

Yesterday afternoon we went to a bookstore to change some money. The "lao Ban," or proprietor, asked our name. A. told him "Yao." He said that was his name, too, and he made the character with his finger. A. told him that had been his father's name also. Then the lao Ban said he used to know A.'s father when he was here thirty years ago, and he described him. He says he himself is seventy-seven years old, that he has been a Christian fifty-two years and used to be a preacher before he got so old.

March 19th.

We've been wondering and wondering, especially since we have heard of the plans for retrenchment at the Rooms, what you are going to do this year. I wonder if things seem more serious to us out here than they do to you at home, or whether you too feel that it is a crisis in the affairs of the Missionary Society and of the denomination. We read the weekly and monthly papers eagerly, and it doesn't seem possible that the money will not be given to send back the missionaries at home and send out new ones. What will the missionaries already out here do? It seems as though something would — MUST happen. But what?

You ask how much rice we eat? We have it quite often for cereal — cooked soft, and perhaps once or twice a week we have it dry (I mean the grains separate) as a vegetable. Once in a while we have rice and curry, but not often. We get so many vegetables of different kinds — carrots, turnips, beets, ginger roots, cabbage, parsnips and a Chinese vegetable something like cabbage. Later on we'll have tomatoes, lettuce, peas, beans, etc., and in May lots of strawberries!



VIEW OF NANKING FROM THE DRUM TOWER, WITH PURPLE MOUNTAIN IN THE BACKGROUND
THE MISSIONARIES LIVE IN THIS LESS THICKLY SETTLED SECTION

We have just finished fifteen of the twenty-four lessons required in this year's work. Each lesson takes a week, and we spend a week in review at the end of every five. Next week we have review and examination. At the end of the year we spend two weeks reviewing all twenty-four lessons. You know we have to keep on studying and passing exams for four years. Perhaps by the time we go home on furlough we'll know something!

One day this week Mother A. and I were invited to our tailor's to the noon meal. There were two other foreign ladies, two Chinese ladies and the tailor's wife. We went through two doors from the street into a little open courtyard which was full of women, children, dogs, chickens, drying vegetables and fish and other stuff. From this opened various rooms. The one we went into had only three sides and was a passage between the court and a second one farther back. It had no windows, of course, but the open side made it light. We ate at a square, rather high table, bare, and stained and polished from much use. After the preliminaries of bowing and being seated in our proper places we were each given a cup of very hot but not strong tea. In the center of the table was put a shallow Japanese box. The center was filled with dried pumpkin seeds, the other compartments with salted peanuts, rice candy, a candy of all colors of the rainbow, other seeds of different kinds, walnuts, salted peanuts, etc. The hostess served us with her fingers, giving us a little of each kind, and we sat and nibbled, drank tea and talked — I only listened — for a long time. Then they took away the tea and sweets, wiped the table with a wet cloth, and brought in about eight medium sized bowls of food which were put in the center of the table. We were each given a bowl of rice and a pair of chopsticks. All the time a crowd of women and children stood and gazed at us, and the dogs and chickens picked up what we dropped from the table. I can't remember all the dishes, but it was cleaner and nicer than the New Year's feast we had. One bowl was full of small slices of pork, another of roast duck, another of chicken with gravy, another of meat balls, another with little omelets with minced meat rolled inside, another with a stringy vegetable, and then there were two or three other vegetables. Of course everything has to be prepared beforehand in a size and shape convenient for eating with the chopsticks. I enjoyed it all except the serving — for the host or hostess must serve you with her own chop sticks, and if your bowl

gets empty she fills it up between bites from her own bowl! But we, to be polite, helped each other, and ourselves, as often as we could. When we had eaten all we could, the tea and sweets were brought back on, but Mrs. P. and I both had to go to school, so we bowed ourselves out. It wasn't an elaborate feast, but the eatables were pretty good and I enjoyed seeing inside a Chinese house.

I won't own that I'm ever homesick, but I'd like mightily to run in and see you and do some cooking (I never go in the kitchen here). Seven years seems a pretty long time! But we really haven't started yet and have not been in China six months.

The Chinese kids have awfully good times, but most of them are very small for their ages. We met one of the schools out walking the other day. The children were from five to ten, I guess, and their little pigtails stuck out behind in such a funny way. They crowd about us if we stop for half a second, and are as curious as can be. They come and beg for pennies. "Gi go tong, gi go tong, gi go tong." They are so cunning it is a temptation to give them something; but if you give to one there'd be two dozen the next time you stepped out. There are so many grown-up beggars too — it is awful. A woman grabbed me by the arm the other day, and then hung on A. and he had hard work to get rid of her. It nearly makes your heart break to see so much dire poverty — such rags and sickness.

March 28.

It has been review week in school, and I've done some plugging at home to try and fix the six hundred characters we have had so far. The examination was yesterday morning. The first question was to give the tones, radicals and radical numbers of about thirty characters. The second, to use five idiomatic phrases in sentences — all in character. The third to put five sentences from romanization into character. Sometimes it is awfully hard to tell what the romanization means, for there are fourteen characters, of those



MISSIONARIES AT THE LANGUAGE SCHOOL IN NANKING IN 1915
WITH MEMBERS OF THE FACULTY

we have already had, that are pronounced "shi!" The fourth question was to fill in blank spaces in a story in character with appropriate characters. Of course you had to understand the story or else you couldn't do it. The last question was an individual oral quiz with the head Chinese teacher — to see how well we could understand what he said, and how well we could talk ourselves. It wasn't very hard, but of course it would have been if we hadn't studied.

May 18th.

It seems funny to have your spring just beginning, everything is so extravagantly luxurious here now. We pass a wheat field on the way to school that is all yellow and ready to cut. And the strawberries have come! Next Friday there is to be the annual strawberry supper of the community, when the whole foreign contingent goes. The days are pretty hot now but it isn't unbearable yet. We have school now from a quarter of 8 to 12.30, so that we don't have to work in the hottest part of the day. In about a month we'll be in Kuling. We are getting one of the students in the University here who comes from Chengtu to go with us for the summer and teach us the difference in dialect between here and West China. We will review the year's work and I want to study up on household phrases so I'll be ready to keep house. Just think of all the names I have to learn — tablecloth, napkins, sheets, towels, all the meats, vegetables, sugar, spices, flour, etc., etc. I think I'll have to carry a dictionary around with me!

Mother A. had a letter from her brother in England this week saying that his son Sydney was killed in the battle of New Chapelle in March. He was wounded first and was crawling back from the lines into shelter when he was shot again and killed. He was twenty-two years old and a lieutenant in his regiment. He was very popular in his home town and the people had masses and requiems in different places because they loved him so much. He belonged to the English High Church and was head of the Boy Scouts and had a lot to do with church work evidently. He was the only son too. His one sister



REV. AND MRS. ARCHIE ADAMS SAILING FOR CHINA ON THE ARABIC, RECENTLY SUNK BY A SUBMARINE

is a trained nurse, and though she is married she has gone to help in the relief hospitals. It is so awful to feel that this is only one of thousands of such cases, and still worse ones.

We didn't have quite so many "thrills of spring" here as at home. I miss the woods and grass. Everything here is wonderfully green and luxurious, but one doesn't feel like sitting on the grass or walking in the fields. The Theological Seminary near us has a beautiful campus, though, and the roses are so wonderful — I never saw the like. And there are lots of birds, with colors so bright and they sing some.

It rained Friday so they had to have the supper indoors, but it was just as nice. There were places for 160 people and every one came. We had a delicious supper and the tables were beautifully decorated with roses and great bunches of sweet peas. The weather has been delightfully cool all this week.

(*Concluded next month*)



Helps to Optimism

BY SECRETARY CHARLES L. WHITE, D. D.



Drawn by E. S. Jensen

"LITTLE HELL," CHICAGO

IN the seat behind me as I approached Cleveland, an aged man and his daughter were holding an animated conversation. The father came to this country from Ireland in 1865, found work as a coachman the day after his arrival, and soon sent for the girl who had promised to be his wife. They settled in one of the interior cities of the State of New York and reared a family of three sons and twelve daughters. Two of the boys died and the twelve daughters are still living. They have all been married and have large numbers of children.

With complacent feelings over his successful life, he told me of the prosperous years that had brought to him three houses, and added, "I have never paid a dollar in rent in all my life." It was evident that the family had remained loyal to the church of their fathers and were all, at least in a worldly way, doing well.

At Chicago they were greeted by a young woman dressed in the height of fashion and speaking English without the slightest trace of an Irish accent. This is a picture of what has occurred in an indefinite number of instances during the last sixty years among the Irish immigrants.

But while in Chicago I met several parents with many children who are drifting away from all things religious, and into one of these homes I went. It consisted of three rooms in a dark, damp basement, and contained six children, the oldest having passed only ten summers. It was raining hard, and we were told that one of the children, who had been in a hospital recently for an operation, was off on an errand. I pictured the little fellow, with water running in and out of his shoes at every step and wet to his skin in the pouring rain. Some American children would die under such exposure, but these children seemed strong and vigorous.

If these boys and girls, and thousands like them among many nationalities, are to be saved from sin and made into servants of God, they must be reached and helped by the Protestant forces in America. The losses that the Roman Catholics have sustained among the millions of immigrants are freely admitted, and they point out to us a great peril in our civilization. The millions of newcomers who have cut themselves free from all religious restraint will be caught in the whirlpool of commercialism and atheism, unless they are saved by the evangelical churches to a democracy of Christian brotherhood founded on the freedom of the soul from the bondage of sin.

I reached Chicago at nine o'clock, and was hardly out of the station before a well dressed man of pleasing manners asked me for a nickel for a cup of coffee. Poor fellow! What would his life story reveal!

The next morning was Sunday, and the rain was still pouring and freezing as it fell. Traveling on skates would have been easy, and an up-to-date hotel ought at least to have offered a pair of skates to each of its guests. At the risk of broken bones I made my way by the process of creeping, holding on to posts and leaning

against the sides of buildings, to the La Salle Avenue Baptist Church, where I found a polyglot Sunday school which without announcement was observing "Decision Day." About twenty of the children and adults asked for prayers, and later in the day, between a long list of services, I saw the pastor, Rev. J. B. Rogers, giving instruction to these converts. Among them were several Persians, Italians and Finns and representatives of other nationalities. Were the slippery sidewalks outside the church suggestive of the perilous path which these converts must take? Surely the pastor and the teachers in that Sunday school were doing the best they could to persuade these newcomers in America to have their feet shod with the Gospel of Peace, that they might safely walk the icy ways of life.

By a skilful process, almost the entire Sunday school was transferred to the auditorium, where an interesting devotional service brought the children and the other worshipers into a reverent mood. In front of me a recent Italian convert was using the same hymn book with a Japanese. Hungarians sat next to Persians; Finns, Swedes and Russians occupied the same group of easy seats, and the Norwegians were also dotted in among the scores of Persians who were present. At dinner I was entertained in a home where the wife was the daughter of a minister still further west, and she had also two brothers in the ministry.

As soon as possible after dinner I hurried back to an Italian Sunday school in the old Swedish Church, in that part of Chicago called "Little Hell." I heard gruesome stories of the large number of murders in the neighborhood last year, and was shown one place that is called "death corner" and was given a realistic description of what happened under a certain sign which swung in the wind. Opposite to where I was standing a barber and his wife had been shot as they were sitting one summer's night in the front of their home on their own doorstep. This was attributed to the "Black Hand." Who can understand these hatreds between the peoples of a single race which are transferred from the old world to the new! My friends assured me, however, that the children whose parents are at war with each other condemn the action, and doubtless the animosity will die with the older generation.

The Italian Sunday school could not be held in the old Swedish Church for a water pipe had broken and the furnace fires were flooded. Only a few years ago a prosperous Swedish congregation had been worshiping in this community. The building was well equipped and arranged for use, and was built at a time when the Swedish people lived in this part of the city. They had now moved away to a more desirable locality, and other nationalities had taken their place.

The children were gathered for a few moments in the auditorium, and I was asked to tell them a story about the Indians. It was a motley crowd to handle, but a talk about "Jack Wolf" and the Kiowa Indians quieted these little Italian dynamos at once. On our way back to another service in the La Salle Avenue Church we visited the Methodist Italian Sunday school, where I counted eight babies in the arms of parents in one Sunday school class.

On reaching once more our base of departure we found seventy-nine Persians waiting for their afternoon preaching service at the church. These Persians have one of their own friends, who is pursuing his studies, serve them without expense to the missionary societies. Previous to this meeting, we had visited the Junior Society, in the front part of the church, and had dropped another gospel story into these little lives.

After the conclusion of the Persian service, we found the room in which the Juniors had been worshiping occupied by the Finns, who were having a meeting in their own language. An address to these people in English seemed to be well followed. A trio rendered inspiring music. Brief addresses that interested the people were given by one and another of their own company. In the room above this meeting place, where the polyglot Sunday school had met in the morning, the Swedish-speaking Finns were worshiping at the same time. In a few moments we found ourselves in their meeting, giving another missionary address.

The pastor of this church and his corps

of workers are doing a great work, reaching every day new people, and trying in the most persistent and self-sacrificing way to bring them into helpful relations to the church. The La Salle Avenue meeting house was formerly crowded with American worshipers, and was a strong family church. In recent years the foreign tides have swept over this community, but the people stand heroically together, and by the aid of the Chicago Baptist Executive Council and the Home Mission Society the present members of the church are strongly holding the ground.

That evening in another part of the never-ending Chicago, I preached a sermon of dedication in a new church located where there is an excellent prospect of a large and prosperous congregation.

Dr. Frank L. Anderson of Chicago seemed to be acquainted with every man, woman and child in this home mission enterprise, and even the babies held out their arms to him. I understand this is true wherever he goes. He once had a parish of his own, and probably his heart was almost broken when he left it, but now he has many churches that fondly look for his coming and who welcome him with outstretched arms as their spiritual adviser and friend. So ended a busy and happy day.

What I saw at the La Salle Avenue Church can be repeated many times in this second city of the nation, and the future of our evangelical faith will be assured in every great community of people, when all the denominational groups are as eager to study the situation and to solve the racial religious problems as are the Christian people of Chicago.

Monday was another busy day. At the ministers' meeting in the morning I made a few remarks after the helpful message of Dr. Emory W. Hunt, and a little later was seated at a table around which seventeen ministers frankly and hopefully discussed the religious condition of the nations. Nature was still weeping, as if she were shedding tears for the calamities that have come upon the world, but the people of Chicago seemed busy with their growing tasks. That evening a service in a Negro church of the city was well attended, and I prized the opportunity of speaking to my colored brethren on the future leadership of their race.

Hurrying away from the meeting before it ended, I was soon asleep in an east bound train. When I awoke in the morning we were at Buffalo, where a similar story of racial difficulties and achievement is being daily told in the consecrated lives of several missionaries.



A HISTORIC GROUP AT FORT MADISON DIAMOND JUBILEE, KEOKUK ASSOCIATION, IOWA

OUR MISSIONARY STORY

Betty's Missionary

BY HELEN J. CURRIER

LETTERS WRITTEN BY

MR. H. P. HUSTON, PRESIDENT OF THE RAILWAY CONSTRUCTION COMPANY OF CINCINNATI, OHIO, TO HIS SECRETARY, MR. KENNEDY
MRS. HUSTON TO HER DAUGHTER HARRIET
ELIZABETH HUSTON TO HER FRIEND SARAH MADISON
ROBERT HUSTON TO HIS COLLEGE CHUM THEODORE RICE

OCTOBER — THE START

San Francisco, Friday, 10 P.M.

DEAR SARAH: At last my fondest hope has been realized and tomorrow we sail on the new ship *Dayton* for "furrin countries." I have been on pins and needles for a month, for fear some big contract would loom up and keep father at home, or Harriet's children would get the measles and mama think they could not possibly get through without her; but the children are well and the business in good order and everything ready for the start. Still, I feel like holding my breath until we are out of sight of land, for every messenger boy I see coming down the dock I will be sure will want father. We have planned so long for this trip and father needs the rest and change and Bob just through school, and me just aching to get away from that estimable, respectable Secretary of father's, whom every one but myself thinks I ought to marry, that it would be a terrible blow if we did not get to go.

You ask what is the matter with the Secretary? That's just it, there is nothing the matter with him. He is everything a girl should want, according to my relations, but I can't be made to see my opportunities in the right light. I don't want to settle down, even if I am twenty-four and breaking all family records by not being a staid and respected housewife. But now I am to have nine month's freedom and fun and not have to think about him, for I told him not to write, and between you and me he looked mightily relieved, for though he would do anything for father, the prospect of having me on his hands constantly and the necessity of dealing with my uncertain temper, has given him a great deal more concern than the hardest contract the firm ever had.

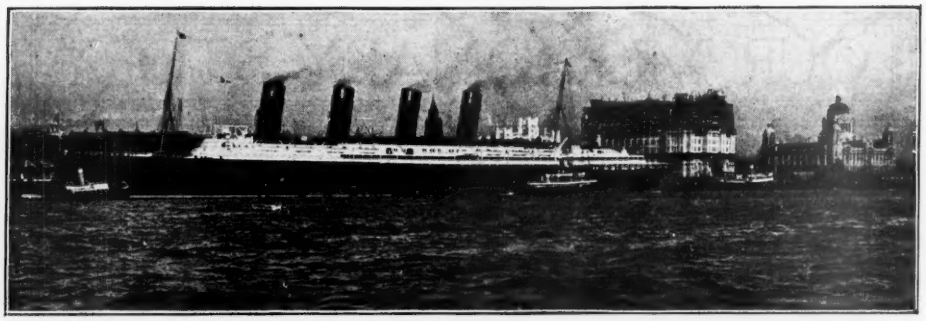
Mother is knocking on the wall and I know what that means, "Be a good little girl and go to bed, for we have to get up early in the morning." Behold the dutiful daughter obeys. Good night,

BETTY.

Saturday, 3 P.M., On Board.

DEAREST SARAH: In the rush and confusion of this morning I forgot to mail your letter, and so will write a little before it is time to close the mail for the incoming steamer.

As you have never been abroad, you can't have the faintest idea of the excitement of getting started. I don't believe if I went a hundred times, I could ever become as bored as some of the people appear, who go to their staterooms as soon as they come aboard and prepare to be sicker than they ever were before. Why is it some people appear to enjoy poor health? The weather today is perfect and I was glued to the side of the boat all morning, watching the most



fascinating sight I ever saw. However they can keep so many people busy at once and know when everything is ready to start, I can't see. Baggage men, porters, messengers and friends throng the dock and a steady stream of people pour in and out. Do you remember that little game of "pigs in clover" that we spent so much time on one summer? When we would get one pig in another would get out. That was the way it looked to me this morning, like so many little pigs, who refused to stay put. And oh, what fun it was to watch the passengers come on, from the multi-millionaire, with his perfectly proper servants and wonderfully improper children, down to the little Japanese student, going home at last to see his family. In between were the fretful invalids with fussy relatives, the highly excited and elated school teachers, trying to look as though they were used to foreign travel, the people who arrived in haste and confusion to find that the boat would not leave for an hour, and the complacent traveler who barely made it but was in no wise disturbed. I suppose I sat there with my mouth open, for everything seemed so intensely interesting but I began to realize that it was really myself, when I finally went to my stateroom and found such a load of beautiful flowers. Exquisite American Beauties from father's Secretary, pink carnations from Cousin Jack and a number of others, but best of all the box of blue and white ageratum, fresh from your hillside.

I did not know I was tired of all the noise, confusion and excitement of a busy life, till I opened that box and remembered the peaceful, happy week ends we spent together in our senior year; and when I have traveled and looked and been properly educated up to the required standard, I will come and live with you a year and sort out my past life and put it away in nice little pigeon holes, to be brought forth when wanted. But just now I must dress for dinner and go forth to meet the company that fate, in shape of the Captain, hath allotted to our tender mercies. I feel it in my bones that I am going to have a perfectly gorgeous time, and when I make up my mind to it I usually do.

Be sure to write to the addresses I gave you. Your affectionate roommate,

BETTY.

Steamer Dayton.

DEAR KENNEDY: Your steamer letter received and I was very much gratified that Spellman agreed to our offer. Be sure and have Clark and Smith draw up the contracts, so that there can be no technical errors found after the work has started. If you are in doubt about the Memphis matter, cable me at Yokohama.

I wish you would give Mr. Spellman the following list of dates and cities, where we will stop for a few days.

Nov. 24.	Kobe, Japan.
Dec. 22.	Swatow, China.
Jan. 26.	Manila, P. I.
Feb. 23.	Rangoon, Burma.
Mar. 23.	Calcutta, India.
Apr. 27.	Cairo, Egypt.
May 25.	London, England.
June 22.	Cincinnati, Ohio.

We will make these places our headquarters and tour the surrounding country.

The journey so far has been pleasant and every one well. The ship is elegantly equipped and every comfort afforded that is possible.

Bishop Hanson is on board, taking a tour around the world, for the purpose of visiting their various mission stations and we have had very pleasant intercourse with him and his wife.

Robert and Elizabeth have made many friends and seem to be having a delightful time. I am sorry Elizabeth refused to write you but Mrs. Huston thinks it best not to urge her. When I was young, my sisters obeyed their parents in these matters, but in these days it seems no one but themselves should be considered and with Elizabeth's uncertain disposition I never know what to expect of her next.

The Captain is calling us, as he kindly offered to take us over the ship this morning.

Yours sincerely,

H. P. HUSTON.

On Board, — Sunday.

DEAR DAUGHTER HARRIET: I was so glad to get your letter when we reached the steamer, saying that you had gotten nicely settled in our house and Jack had started to school. I hope he will be careful about crossing the street car tracks but I suppose I must not worry for I was forbidden to do that on this trip.

I was sorry you did not get there before we left but think you will find everything in good order and that the maids will give you no serious trouble. Jane will do her work, no matter what happens, but Ann is too fond of the butcher's boy and will have to be reminded frequently.

We had a very comfortable trip to San Francisco and spent three happy days with Aunt Molly, as I wrote you, and are now nicely fixed on the steamer. The weather is fair and the ocean smooth, so we have all kept well and been able to enjoy the strange sights around us.

This morning at breakfast, word was sent around that every one who sang would meet in the main saloon at nine o'clock and practice some hymns for morning service. I persuaded Bob and Betty to go and they were glad they did, for they met some lovely people. There were about a hundred of them and among them some very fine singers, who gave us some special numbers.

At ten o'clock the majority of the people (we have about 750 on board), gathered together and held a service. Nearly every denomination and belief was represented but all had the same chief purpose and the same God. An Episcopal rector from Minneapolis, a Methodist Bishop from Washington, D. C., and a Baptist minister from Atlanta, Ga., each gave us a brief but interesting talk, and I will always remember this Sunday on the ocean as one where many men from different parts of the country and various walks of life came together to worship their God, who had us all in His care.

Our staterooms are so pleasant and comfortable, everything you could think of is provided, but it seems queer to have everything fastened down so tightly; but we have already learned the wisdom of this by having several medicine bottles broken by falling off the shelf.

We have met so many nice people and renewed acquaintance with a number. One of my old school friends is with us, with her husband and three girls. I have known nothing of her since we graduated and we had many things to talk about. We also met Mr. and Mrs. Wood, whom your father and I met on our and their wedding trip. They have one son about Robert's age and the boys have become quite fast friends.

There is a group of missionaries on board, some going back to their work, after a vacation, and others going for the first time to various parts of Japan and China. I have enjoyed them so much. They are so bright and happy, so eager to be at their work in spite of the difficulties. I asked one lady if it was not a great sacrifice to leave home and people to go so far. She said of course it was hard to be so far away from friends and that there were many things to annoy one, but little difficulties could be found anywhere and the interesting experiences and wonderful results of their work and the steadfast trust and gratitude of the people and the knowledge that God had blessed their efforts, made it impossible for her to ever wish to go home to stay. Why do people generally feel sorry for missionaries? They are the happiest people on earth.

Indeed there is one youth, who is often in the group, who hopes to be a medical

missionary some day, that some people might take to be frivolous, but his clear, honest, gray eyes tell a tale of clean living and earnest purpose behind the merry twinkle. He and Betty are together entirely too much, but they both seem to be having such a splendid time, that I can't be very hard on them.

Your father is looking better every day and I am sure the trip is going to be a great thing for him.

Be careful not to let the baby catch cold now the nights are getting chilly. With love from all,

MOTHER.

Mid-Ocean.

HELLO TED:

Here's a wireless from mid-ocean, wireless because sent by mail. Can't afford a real one, though I would like mightily to try it. Do you remember Crain, who was a senior when we were freshmen and helped us out of a scrape one time? He is the Marconi operator on this ship and he has gotten permission for me to visit him in his sky parlor and I have spent many a joyful hour there, watching him converse with all parts of the world.

This is a great ship, Ted. I wish you were along, old boy. We took a tour of it the other day. She is a 17,000 ton, twin-screw, steel ship, over 600 feet long and 65 feet wide and nine stories high.

I never saw so much to eat in my life as is stored away in her refrigerators. How would you like to be turned loose in a pantry where there were 97,000 oranges, 26,000 grape fruit, 6,000 bricks of ice cream, 103,000 eggs, etc. Most takes away your appetite, does it? Well, we saw where these were kept and many other things beside. Betty said it actually gave her a lonesome feeling, to know that we had so much stuff on board that they would not need to go to the grocery for several weeks.

Our Captain is a quiet though friendly man and very courteous to the ladies. Dad called my attention to the fact that there were other men besides himself who helped the ladies up the steps and found them shady places to rest after our trip. I took the hint and tried to be nice to Betty until she asked me what I was tagging about after her for, and on taking observations on the subject, I found she preferred the assistance of another young gentleman in the crowd, name not mentioned. I made myself scarce in that quarter and the rest of the morning devoted myself to a little lame girl whose glowing gratitude made me resolve to be forever courteous to the ladies. Now don't be a croaker and remind me of my duty to a certain brown eyed maiden at home, for I am not likely to forget her, especially as the young lady above mentioned is just about to celebrate her tenth birthday.

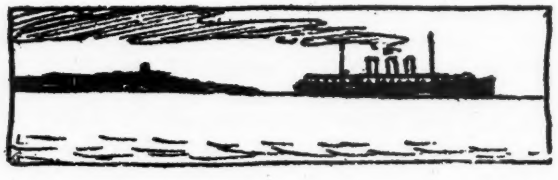
I hear a cry of land in sight and as we have seen nothing but water for nearly a week, a little terra firma will be an interesting object, so excuse me if I end this a little abruptly.

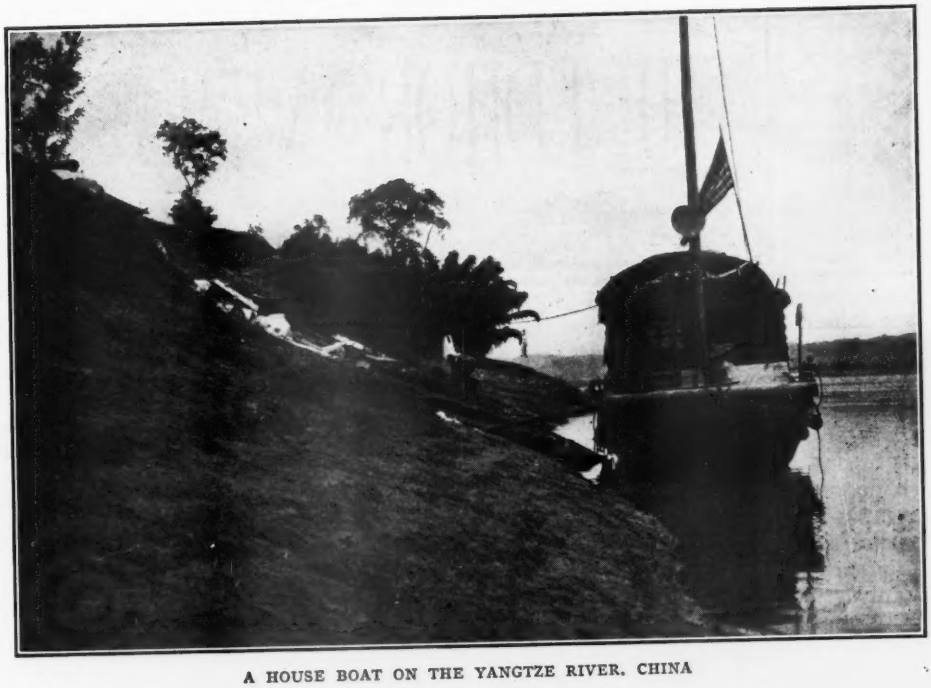
We have all contributed our share to the fishes but no one was sick long.

Met a mighty nice fellow by the name of Wood, Cornell, '09. Will tell you more about him in my next letter. In haste,

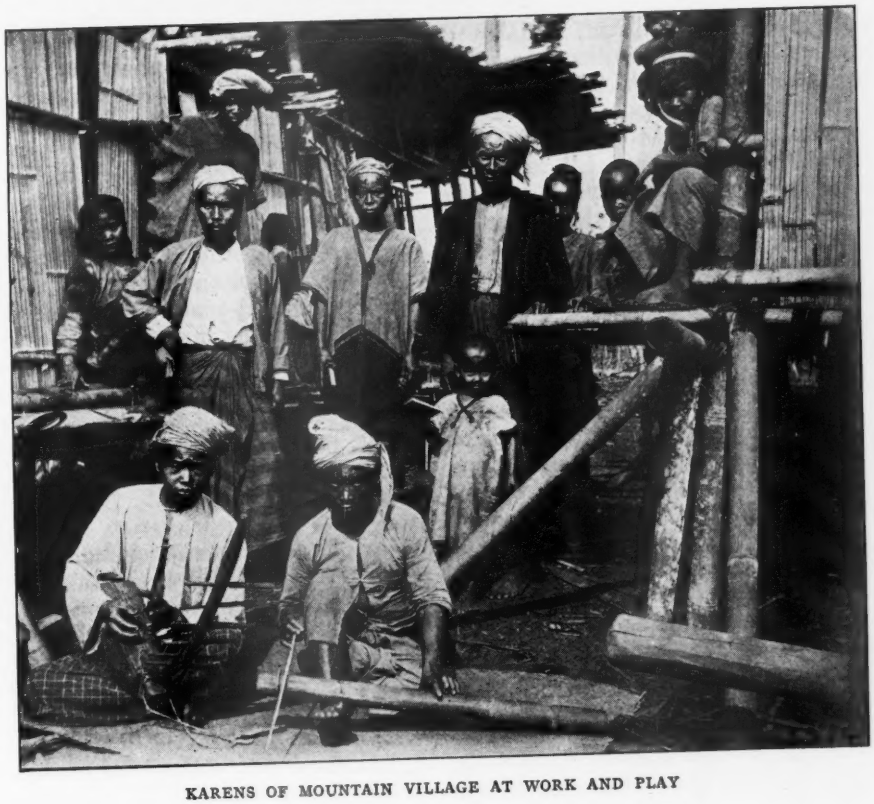
BOB.

(*To be continued*)





A HOUSE BOAT ON THE YANGTZE RIVER, CHINA



KARENS OF MOUNTAIN VILLAGE AT WORK AND PLAY



Why?

ONE of the strong and valid reasons for seeking by every possible means to awaken and deepen an interest in foreign missions, is the fact that such interest broadens the scope of one's human outreach and sympathies. Without this worldwide vision and sympathy it is impossible to grasp the true significance of Christianity.

If you obey the command of Jesus to follow Him — His own test of discipleship — you must follow Him into all the world, among all races and peoples, all political, social and religious — yes, all civilized and uncivilized — conditions. Christianity is interracial, international, universal. Humanity can go to but one true God — the "Our Father" to whom Jesus taught men to pray, and whose will is supreme, as His Kingdom on earth is one day to be established. Then there will be one great brotherhood, with life and love and faith centering in the Lord Jesus Christ, the Elder Brother.

To become interested in the peoples of the non-Christian world one must know of them, their condition and needs morally and religiously. This knowledge, which it is the function of MISSIONS and of all our missionary agencies to impart, cannot fail to stir the heart and impel the will to do something to meet the need of millions bent and broken beneath the load of fear and superstition and priestcraft and caste or class oppression. The Christian has the Gospel that can change the evil conditions, eradicate the worst abuses, rescue the victims of false teaching, and transform the life and environment. His duty to give it — by person or proxy — is as clear as the command of Christ can make it. To do so is to enlarge his soul and his capacity for service in all his relations in life. Not to do so is to starve and shrivel his spiritual capacity and lose the crown of self-realization and development into full efficiency.

The Essential Education

WE believe the time has come to begin a new process of education, in which the pulpit shall teach that simple and primary but largely forgotten or unapplied principle of Christianity, that all nations and peoples are of one blood, created by a common Father in heaven; hence, that all men, of every color, clime and tongue, are brothers; that racial antipathies and prejudices are unchristian; that nations are not natural enemies but allies and neighbors; that antagonisms between individuals or nations are unnatural and abominable; that we are all set in the world to be helpers of each other, promoters of each other's peace and prosperity. It is the business of the churches to saturate the minds of the people with Christian ideas and principles, so that their influence shall be exerted in all the channels of government. Permanent peace can only be based on brotherhood, friendship, righteousness, unselfishness — the Christian fundamentals. This is a great hour of opportunity for our churches to lead in the higher way — to awaken and diffuse the spirit of brotherhood and peace. To fill the

world with the new demand that the international bonds shall be woven of mutual trust and good will, of faith in the principles of Jesus — what a high mission this for the Christian Church. And as we do this, so shall we be able to prove to the non-Christian world that Christianity is the foundation of righteousness and peace for all the world.

A Pertinent Suggestion

IN reporting an Indian Conference, Superintendent Bruce Kinney of the Home Mission Society, added the following paragraph, which we wish to emphasize by giving it place here and commending it to special attention as touching a vital point in Indian work:

Several times during the Conference I asked myself why we did not have educated Baptist Indians comparable to Henry Roe Cloud and Sherman Coolidge. As far as I know we have had only one man of Indian blood graduate from one of our seminaries. He has since given twenty-five years of splendid missionary service to his people, but he did not have a full college course and was a member of one of the Civilized Tribes. I know of another young man of Indian blood in one of our Baptist colleges preparing for work among Indians, but he is from an eastern tribe. I know of no Indian of a blanket or western tribe who ever has taken a full college and seminary course with the desire to fit himself for Baptist work among the Indians. There are three young men who are contemplating further training for this purpose at this time. If they achieve this laudable ambition they must have our help. One of them has plenty of property which he is willing to devote to his education but government red tape has it so tied up that he is unable to get hold of it. Many people have regarded Haskell and Carlisle as colleges but they are not. All they give beyond grade school work is of an industrial character. More than that, some government officials seem to be opposed to giving anything further to the Indians even though they pay for it. It is a well known fact that the great evangelizing movements among all peoples have been achieved by native evangelists. The Indian is no exception. If these people are to be evangelized as a whole the greater part of the work must be done by Indians trained for that work. The degree of failure thus far in our Indian work is due almost entirely to the lack of thoroughly trained native workers. This race needs teachers, preachers and leaders raised up from among its own as much as any other race does. Who will help us to help these of our young men who are so eager, to get the proper preparation for the work that is so much needed and the task that appeals to them? Let us not forget that many of our white students for the ministry receive no inconsiderable help for their chosen work. Why should we expect less favored Indians students to be more self-reliant than we do our white students?

Republic or Empire

Reports from China have caused grave apprehension regarding the purposes of President Yuan Shi Kai. The statement was recently put forth, apparently as a feeler to test the opinion of the outside world, that he had decided to reestablish the Empire and proclaim himself Emperor, and that in this plan he had the support of his American adviser, President Goodnow, of Johns Hopkins University. Later reports are that the presidency is to be made a permanent and hereditary office. In the light of the statements of President Yuan Shi Kai, as given in the *Independent* and *World's Work*, the "feeler" was a startling surprise; but then, nothing that can happen in China should be considered improbable. We should be exceedingly sorry to have the Republic given up, even though it be one in name rather than in fact. The Chinese people are getting used not only to the name, but to the fact, and showing much interest in affairs, according to information from our missionaries. The overthrow of the Republic, moreover, could only mean the beginning of new revolutionary movements, all playing into the hands of Japan, provided that nation has designs upon China's sovereignty.

A Call to Prayer

The leaders of the Laymen's Missionary Movement are asking Christian men and women in all our churches to pray daily for the National Missionary Campaign, which opens the first of its seventy-five great conventions for men on October 14, in Chicago. The call to prayer says that the difficulties of so great a campaign of missionary inspiration and education constitute an unusual challenge to the faith of Christian men, and prayer is regarded as the most important means of preparation for the campaign and its hard and testing work. Written pledges are desired from large numbers of men in each of the convention cities, these pledges to be returned to the Laymen's Movement or to the mission board with which the signer is affiliated. This call to prayer should meet with a wide response. It would not only mean much to the missionary campaign, but fully as much to the evangelistic work of our churches this coming year. The fact is coming to be recognized that our churches must have more prayer or less power. We urge the call upon all lovers of the Kingdom.

NOTE AND COMMENT

¶ Two of our Baptist missionary leaders were engaged at Chautauqua during the last week of August — Mrs. Montgomery, who conducted mission studies, and Dr. L. C. Barnes of the Home Mission Society, who held personal conferences in addition to other services. And of course Dean Shailer Mathews was there as Director of Religious Work.

¶ When you read that last number of MISSIONS, did it occur to you to speak of it to a friend who is not a subscriber? Now that you are reminded of it, will you contribute that much aid to our endeavor to add 10,000 new names to the list before January?

¶ Is Japan open to the Gospel? Well, it is said that 80,000 persons gathered in the meetings during the recent five months' evangelistic campaign in Osaka, and nearly 1900 signed cards.

¶ Friends will be glad to know that Mr. Henry Bond is convalescent from an operation for appendicitis. — Mr. H. V. Meyer, who has been most favorably known as the manager of the Publication Society's Branch in Boston, has been promoted to a more important position in Philadelphia, to the regret of his many friends in New England, not at his promotion but his removal from Boston. — Rev. T. F. Chambers, pastor of the First Church in Columbus, Ohio, has become Superintendent of Missions for Ohio, an admirable choice.

¶ *The Standard* proposes that each State Convention organize a Five-Year Program Committee, composed of from a dozen to a score of the ablest pastors and lay workers, and commit to this group the important task of inaugurating and carrying on the several practical sides of the Program in every church within the limits of the Convention. Capital! Why not?

¶ Dr. Crandall's notable address on "The Baptist Contribution to American Civilization," delivered at San Francisco on Baptist Day, was printed in the Standard of August 21, and should be read by every Baptist. If there had been no other contribution than that single one in the Broedmead Church article of faith, "The conscience may not be bound," the world would have been put under heavy debt to the denomination that dared stand for soul liberty.

¶ An unusual opening to the hearts of the Russian soldiers has come to the American Bible Society through the consent of the Empress of Russia to let the Scriptures

which the Sunday school children of America wish to give the Russian soldiers to go through his Imperial Highness Alexia Nikolawitch, the heir apparent to the Russian throne, and also to have his name inscribed in the volumes. This will add immensely to the value of the books in the eyes of all who receive them, and will place the Scriptures in tens of thousands of hands at the time when the men will be most impressionable. This is an unexampled action, and no other foreign society has been granted such a privilege in Russia.

¶ A young Rumanian ministerial student tells in the *Journal and Messenger* of his experiences in trying to get an education. He strongly advocates the immediate learning of English by the foreign preacher or student. He may retain his use of his mother tongue where desirable, but should himself know English. This will be one means of preventing the too common perpetuation of foreign colonies, and of advancing Americanization. All of which is sensible.

¶ The success attending the efforts of our Baptist Missionary Societies in bringing to the attention of their constituency the matter of missionary annuities is attracting the notice of other missionary organizations. Inquiries concerning annuities are pouring in from all parts of the country. The interest has not abated, but is evidently on the increase.

¶ The Spanish missionary, G. Teofilo Vickman, Th. D., sends an earnest plea for more missionaries in Spain. He explains why Spain is a harder field than such a country as Sweden, because there the people were made acquainted with the Bible in the public schools, while in Spain they know nothing of the Bible, and the worship of saints and images is all prevalent. In Sweden all believe in God and in the Bible as His word, but in Spain the masses have felt the absurdity and craftiness of what has been taught them as religion until they have come largely to abhor all religion. Spain, if ever evangelized, must receive missionaries, teachers as well as evangelists. The inadequate number of public schools among Spain's twenty million makes a strong plea for the establishment of Protestant schools, through which foundation can be laid for a thorough going evangelical work. All classes and ages, he says, are eager for instruction. Results can be shown proportionate to the work done. Who now will help meet Spain's need?

¶ Remember, that the Ministers and Missionaries Benefit Board must receive the large sum of $125,000 by December 31, 1915, in order to secure the conditional offer of $50,000 reported at Los Angeles. The time is short, the cause urgent. Failure to secure the $50,000 would be a calamity. Send in your offering at once.

¶ Dr. Shields of West China, who works up near the Tibetan boundary, was a welcome visitor recently, and told of the progress of the work and the general condition of affairs in the region of Yachow. Disorders there are due to the incursions of the hostile Tibetans, among whom outbreaks are periodic, and who bear a general dislike to all Chinese. Then, a bad or tyrannical Chinese officer may make trouble, as was recently the case when the cruelty of a colonel caused a rebellion on the part of a regiment, resulting in the massacre of the offending officer and a party of visiting guests of rank. On the other hand, the intelligent interest of the better classes in the new government and the changed conditions is very encouraging. The Republic is liked, and the people are becoming imbued with the spirit of liberty and democracy, and rapidly adjusting themselves to the new order. Dr. Shields does not believe the Chinese people could ever be persuaded to return to the old tyrannical rule. He is to give us some sketches of his experiences, and incidentally he ardently hopes some one will give him the needed hospital equipment at his important station, where he is without even a proper abode for his family. Listen to him for a few moments and you will understand something of what it means on the field when the news goes out, no money for new buildings or equipment this year! But you will not hear any whining — only wonder that our people cannot see what is being lost through inability to seize the present opportunity.

¶ The Handbook of the American Baptist Foreign Mission Society for 1915 will be issued by the time this issue of MISSIONS reaches its readers. Its 100 pages are packed with information concerning the Society and its work. It gives the names and addresses of all the missionaries, including those of the Woman's Foreign Society, a complete list of the stations with the missionaries assigned to each, arranged in countries, and brief items from a large number of fields, gleanings from the vast correspondence which are like windows into the stations and experiences of the workers. As a help to program makers, a reference book for pastors and workers and a reading book also for those who would keep informed about our foreign work, this little book is indispensable. Beautifully printed, illustrated, and with maps in color, at the nominal price of twenty-five cents. Send for it to the Rooms in Boston, and see what a careful and fine piece of editing it displays.

¶ "Of all the Christian virtues, intelligent self-control — temperance in the broad and ancient sense — is the one which America needs most in the conduct of its affairs." Well spoken words of President Hadley of Yale. And nowhere more needed than in the conduct of church affairs.

¶ While Poland is the center of interest, it may be recalled that there are about 23,000,000 Poles in all lands; about 12,000,000 in Russia, 4,100,000 in the German Empire, 4,200,000 in Austria, and perhaps 3,000,000 in this country, although that estimate is high. Poland ought to be reestablished as a strong nation.

¶ The missionary staff of the Burman Theological Seminary at Insein has been materially strengthened by the transfer thither of Rev. W. E. Wiatt, who has hitherto been stationed at Moulmein.

¶ Much good is being done in Japan and Korea by the tracts of Mr. Imai, a converted Buddhist. He has a gift of clear and simple writing and his tracts, "Why I Left Buddhism," "Buddhist Law and the Christian Gospel," "The Buddhist Doctrine of Cause and Effect and the Christian Doctrine of Providence," and "Ancestor Worship and Christianity," have had an almost phenomenal sale.

¶ The church in Secunderabad, South India, has baptized another Indian soldier, this time a man of the Rajput caste. He received his first inspiration toward the Christian life in the mission schools in Nellore.

¶ The total Christian population of all India is estimated at 3,574,770, a growth from 2,036,590 in 1891. Of this total Burma is credited with 185,542, a 90 per cent gain over 1891.

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The Baptist Annual

The Annual of the Northern Baptist Convention for 1915 is a vast volume of 1126 pages. The frontispiece is a portrait of Dean Shailer Mathews, like that given in MISSIONS. The editor, Rev. Maurice A. Levy, has succeeded in securing a single pagination, and in making a volume easy for reference. He deserves great credit for his part of the work. The Convention Minutes and matters occupy 324 pages; Foreign Mission Report, pp. 325–598; Home Mission Report, pp. 599–740; Woman's Home Society, pp. 741–920; Woman's Foreign Society, pp. 921–1012; Publication Society, pp. 1013–1104; Baptist Historical Society, pp. 1105–1114; General Index, pp. 1115–1126.

This is a mine of denominational information, and its riches ought to be dug out by pastors and laymen. Here is the history of our missionary activities for a year, and the record of what was done at Los Angeles in Convention. The reports of the committees and commissions are given in full, together with the Convention sermon, and the historical address of President Clinch. The Convention Section has a special index, in addition to the general index to the entire volume. Pastors who wish to have their people informed upon denominational affairs will do well to gather from the Annual the material for an address, and give it in their churches at the opening of the year's work. Such an address can be made inspiring as well as informing. The Baptist Annual of 1915 is something to be proud of.

With Our Correspondents

The Revolutionary Action at Los Angeles

BY L. C. BARNES, D.D.

"If you want to hide a thing where no one will ever see it, put it in an annual report" is a saying which Dr. H. L. Wayland used to quote. Next to an annual report as a hiding place is, perhaps, the series of resolutions presented by a committee on Resolutions and adopted at a convention. However diligently the committee may have labored on them they are apt to be lost because there are generally so many resolutions, and some of them are so much a matter of course, and they are adopted in a hurry at the end when many people are gone and there is little time for discussion. For example, in the great Convention at Oklahoma City which launched the Northern Baptist Convention, a resolution was put in with the rest and passed without question which has benignly steered the course of the Convention ever since in a most vital matter, and yet to which a large contingent of those present were decidedly opposed, if they had only thought of it.

The one at Los Angeles this year passed in the same way might not have had a single dissenting vote, had it been fully discussed. In fact, it is probable that it would have had great enthusiasm as well as practical unanimity. This is made probable by the discussion and action on a somewhat kindred concrete case the day before. But the resolution quoted below was far more radical, wide-reaching and revolutionary:

> RESOLVED, THAT THIS CONVENTION INSTRUCT ITS EXECUTIVE COMMITTEE TO INSTITUTE A RE-STUDY OF THE BASIS ON WHICH THE ANNUAL BUDGETS SHOULD BE BUILT WITH A VIEW TO FINDING SOME PLAN THAT WILL PREVENT THE BINDING OF THE FUTURE BY THE LIMITATIONS OF THE PAST, AND AT THE SAME TIME SECURE CONTINUAL UNITY AND PREVENT UNWISE UNDERTAKINGS.

Two years ago the writer said to the then president of the Northern Baptist Convention: "How long are the missionary societies to go in hobble skirts?" He called my attention to the fact that there has been a great demand for "a business administration." I have often wondered how many of the men of large business built it up by planning the coming year without venturing far beyond the last year. One thing is sure, there would be no Baptist missionary work worth mentioning, in fact no organized Baptist denomination, if Judson, Rice and every leader since had not mapped out work and assumed obligation beyond any authorization by previous experience. When speaking of this "hobble skirt" missionary policy to a lady of light and leading at the Northern Baptist Convention I was delighted to be informed that "hobble skirts" were no longer to rule. Of course, mere man would have no right to assert an opinion on that style of dress. In missionary administration however let the whole denomination face the fashion and decide whether some modifications are not reasonable and possible.

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A Recognition that Ought to be Given at Once

Every Baptist will join in the petition printed below, asking the Electors of the Hall of Fame to give place on the Roll to Adoniram Judson. This should have been done long ago.

ELECTORS OF THE HALL OF FAME,

Dear Sirs: — We the undersigned, members of the Free Baptist denomination, now affiliated in the larger Baptist body, respectfully petition you to elect for a place in the Hall of Fame the name of Rev. Adoniram Judson, D.D., the first missionary to Burma, a distinguished American, heroic in personal service, leader of men in the organization of co-operative missionary movements, and pioneer in the civilization and Christianization of heathen races. Believing Dr. Judson worthily entitled to this high honor, we crave favorable consideration for his name. Respectfully yours,

Joseph W. Mauck, Thomas H. Stacy, Sarah C. G. Avery, Rivington D. Lord, Henry T. McDonald, W. J. Fulton, Mary A. W. Bachelder, India, Alfred Wms. Anthony, Emeline B. Cheney, Harriet A. Deering, Henry M. Ford, Carl E. Milliken, Libbie C. Griffin, Lucy P. Durgin, Lindley M. Webb, Members of the Conference Board of the General Conference of Free Baptists.



REV. WM. F. NEWTON, AUTO NO. 2, CONNECTICUT

Colportage Work

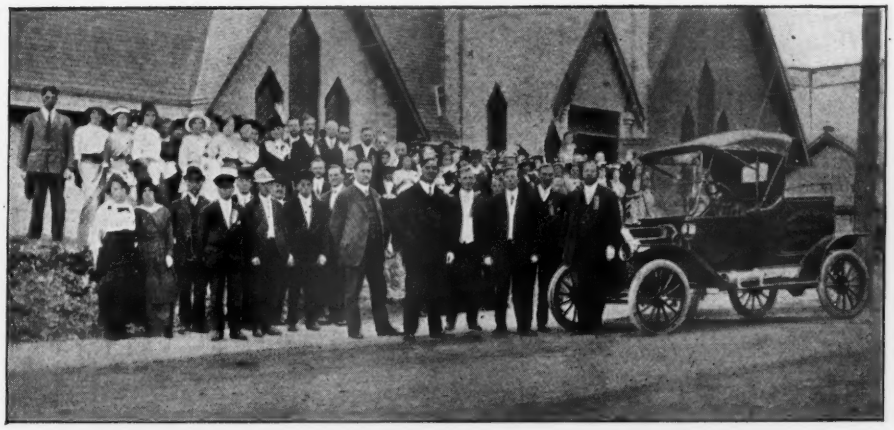
INTERESTING EXPERIENCES FROM THE FIELD

AS the Colporter goes on his rounds he comes in contact with all sorts of people and encounters all sorts of circumstances. The story is always interesting, and the brief reports here given disclose phases of the work, and incidentally reveal conditions of religious destitution which impress themselves upon all who travel over our country. The vastness of the field, indeed, sometimes seems appalling, and the question how to secure permanent results is a problem.

REACHING THE WEAK CHURCHES

Rev. Wm. F. Newton, Auto No. 2, Connecticut, writes: After two and one-half years' experience with Auto No. 2, I have proved that it is the cheapest method and the speediest way of doing colportage work. This Auto was dedicated at the New London (Connecticut), Association and went at once to one of the weakest churches in the State. I have proved that it is possible to hold services with several weak churches on the Lord's Day, thus bringing new hope and courage to them. I often take the aged and infirm to the services; in many instances it is their first auto ride.

When I was assisting Pastor Woodbury in meetings on the mountain-side district, I spoke of the neglect of Bible reading. One lady took exception to my remark and said that she wished I would call at her home. This I did several days later when she went upstairs and brought down her Bible and said, "You won't find any dust on it either." I opened it and began to turn the leaves, when from between the leaves fell out a five dollar bill, a two dollar bill and two ones. She held her breath and then said, "Well, well, I forgot all about those." There was no dust on the covers, and I was glad we had called. Brother Woodbury said that we covered more ground in a week with the Auto than we could have covered in a month with a team.



DEDICATION OF COLPORTAGE AUTO NO. 7, MINOT, N. D.

DEDICATION OF COLPORTAGE AUTO NO. 7, AT MINOT, NORTH DAKOTA

It was a red letter day when Auto No. 7 arrived at Minot, North Dakota. The news had gone out that it was coming and the people gathered from near and far to give their new child a right royal welcome and the Colporter will be doubly welcomed as he tours the broad rolling prairies, giving the Gospel message to hundreds that are deprived of this privilege and distributing literature to those that are glad to get good books to read.

MEETING RELIGIOUS DESTITUTION

Rev. Earl E. Brock, our Colporter in Wyoming, writes: I am sending you a picture of the Children's Day attendance at the East Germania Sunday school. You will note that there is quite a neat attendance, but there are some other things that make it especially interesting. In February, when I first visited the neighborhood, some of the people told me there had been no religious services of any sort in the place while they lived there. A few years before they had started a Sunday school but it only lasted a very short while, and only once, as I understand, had a minister visited the place and preached, and then there were only two services. To give you an idea of the usual order of things when I first visited the place, preaching was mentioned at one home, and a little boy spoke up and said, "and after that we'll dance, won't we?" On the second trip a month later a Sunday school was organized and since then there has been an average attendance of about 25. Two weeks ago they had a splendid Children's Day program and I counted 58 present besides myself.

Last week I made a trip into a new part of my territory that I had wanted to visit for some time. I found a pretty good interest and organized a Sunday school at two places. There had been few religious services in the last several years or rather but few all together and I found the people very anxious for services, some of them urgent to have me return within about a third or half the time that it will be possible to do so. I am now on my way to three preaching stations at the lower end of my territory and will return next week as I have promised to attend a Sunday school picnic at Colter.

A GREAT REVIVAL

Rev. W. E. Houghton, Colporter, writes from Hymera, Indiana: Next Sunday we will have a Tent meeting here. There have been 72 conversions, 47 received into the church by baptism and 12 by experience. About three years ago our church here divided on the matter of alien baptism and a number of the members went out and organized another church. This meeting, I think, will be the means of bringing them back. A number of those that went out have come back already, among them the Sunday school superintendent and wife. We are expecting this week to be the banner week not only in



A BAPTISMAL SERVICE SHOWING THE MEETING AT HYMERA

interest but conversions. Pray for the meetings. Rev. J. M. Cauldwell, pastor of Brown Valley and Freedom Church, is helping us in the meetings. This is a mining town of 1,200.

A later report says that a four weeks' meeting resulted in 385 professed conversions. The pastor, Rev. Blanchard Davis, eighteen years of age, is the youngest pastor we have in the State.



BAPTIST CANVAS TABERNACLE AT HYMERA, INDIANA



RAILROAD MEN'S MEETING AT SLATER, MISSOURI

A RAILROAD CAMP IN SLATER, MISSOURI

"In many places in the South and Southwest, the railroad section men move in camps, taking their families with them. They pitch their tents in some pleasant spot, there making a village, where they live until the work is completed.

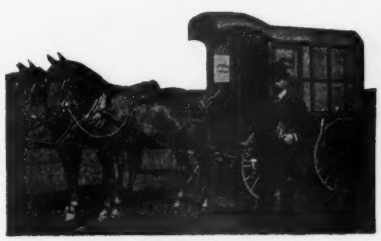
One evening I called at such a Camp in Berwyn, and asked the boys if they would like a meeting. "Yes, sir!" They threw some wood on the camp-fire and I stood on another log for my pulpit platform. We all enjoyed a hearty song service, and then I preached to them the old story of the Cross. We continued to hold services with them, organized a Sunday school and a women's prayermeeting, and from that time on songs of praise were heard all through the Camp instead of cursing and foul songs.

Such a blessing came to the Camp in the salvation of souls that they wanted me to travel with them and be their pastor. It is seldom, if ever, these people have the opportunity of attending services in a regular church building, so you can see the blessed opportunity for service among these transients.

TRANSITION PERIOD IN WYOMING

Rev. W. B. Charles, Colporter, of Gillette, Wyoming, writes: The transformation of this section of Wyoming is slow, but development is surely taking place. The transition from the old days when cattle, sheep and horse-ranches controlled all and the only law was that of the pistol, is rapidly approaching. But much the same feeling exists among the settlers themselves as was formerly felt among the stock ranchers. This is one of Wyoming's big problems — the teaching of the Brotherhood of Man and the Fatherhood of God.

One evening when coming into Woodcroft I found a robe and fur coat on the road. The next morning when I arose I learned that a man was looking for me. Upon learning that I had the lost articles he offered me a drink at a near-by saloon. I declined, and after giving him the lost articles I handed him a pamphlet: "The Bible, Popular and Powerful." He appeared rather surprised, and asking if I had Bibles for sale, purchased one and gave me an invitation to visit his home. Another man, to whom I also sold a Revised Version, I have learned, is much interested and reads it each evening. He also attends the Sunday school which I was able to start in his community. It is claimed that he knew nothing of the Bible. His wife also interested.





OUR GRAMMAR SCHOOL IN SWATOW; REV. R. T. CAPEN IN CENTER

Conference in South China

BY EDITH G. TRAVER

AT the recent meeting of the missionaries of South China there was business, much of it, so that a number of days were spent in conference and committee meetings, but what gripped our hearts were the reports from the life and work of all those who were met together.

In Kaying, where six years ago only two women were attending church, now 60 women are members, and the women's side of the church is crowded full. These women have now banded themselves together promising to give several days a week to visiting the heathen women of the city and thereabouts, each group of women having with them a woman from the Women's School.

The neighbors near the school at Kaying have been unwilling to become Christians. A few weeks ago one young woman came to the school one forenoon and said she wanted to become a Christian, but that her people were not willing, and she asked the women to pray that her family would allow it. They prayed together, and that afternoon at the weekly prayer-meeting two members of the family walked in. The next week they came again and this time declared their intention of becoming Christians.

One of the outstations has sent in continually to the missionaries at Kaying for needed articles, such as chairs, a bell, etc. Lately, Miss Campbell and a Bible woman went to this place for a few days' visit, and after a talk on the meaning of Christmas giving, the people enthusiastically raised enough money for chairs, bell, prayer-mats (that each may earnestly and privately pray), and also for a baby organ! A Bible woman has been in this station for a year or more and it used to be, Mr. Giffen said, that when one was on this station, and was asked where he was going, people would shake their heads and say they knew of no place of worship there; but now they say, "Oh, yes, that is the place that Old Aunt has told us about, for she has called in every home in all her region and has made herself and her message a part of the community's life."

Men of high rank and much learning are giving themselves to the Christian work in Kaying, and the hearts of those who have worked there through the years are full of joy.

Chongnen, the newest station, — which is on beyond Kaying, reported 50 baptisms this year; 19 are a direct result of Mr. Bousfield's medical work, and many more indirect results. Those who have visited the work and are rejoicing in the great blessing of God upon it, feel too that it is partly a result of the lives of devotion of the missionaries there. Their hearts and homes are always open to those among whom and for whom they live.

In a town near Chongnen, a town of great importance because of the influential people living there, there are 40 members of the church and 22 of these are women. A year ago only two women came to service. Dr. Groesbeck went to visit that field not long ago, and he and Mr. Bousfield reached the town in a pouring rain. "Surely," they thought, "no one would come out in such a rain as this," so they prepared to visit in the homes. But when they went into the chapel there were 40 women gathered to hear. They had said to each other, "Since the teachers have come, of course they will speak," and so they had come, though it was the busiest time of the year for the Hakka women, who are the workers in Hakkaland.

In Swatow, though the Theological School, Hospital, and Girls' Boarding School are all closed for the present, and there is no man for evangelistic work, we know that all this cannot be for long, and now some departments of the work are going on with great encouragement.

Primary girls' schools are starting up all through the country; everywhere the people are begging for schools, we cannot begin to supply the demand. One school at Ampou, near Swatow, had a large number of boys and girls from heathen homes. Last spring when they started to school, the children came with charms about their necks. Little by little these have disappeared and now not one could be hired to wear one. "We want to learn more," they say: "we do want to be Christians, but our parents do not know, and there is no one to lead us, we don't want the school to stop." And thirteen other children are wanting to enter if only the school could be kept up.

A new departure is a woman colporter. There are men doing telling work, and now this woman, Beautifully Colored Cloud, carries books and blessing to many homes.

And the workers among the Haklos are very glad that now the translation of the Old Testament into the every-day language of the Haklo people has been begun by Dr. Ashmore, who is admirably fitted to do this work.

The Academy at Swatow is making, under God, earnest Christian lives that are becoming leaders in the Christian work of our district.

Cheering were reports of the changes that came into the lives of the students of the Girls' School at Hopo, the Woman's School at Swatow, the Boys' Schools of the several stations, — there is not room to tell it all; the great place that the medical work of the Drs. Lesher is making for itself in Chaoyang, — it all fills our hearts with thanksgiving. Problems, yes, and difficulties, often many of them, but the great Master is opening the way before us.

One day during the Conference an official in the yamen on the island of Namoa came as a visitor. He became a Christian while in Hong Kong, and when appointed to Namoa his pastor bade him do his best in his new home, "And so I am doing my best," he said, and we knew it is true, for Mr. Lewis had told of the work he has done, leading the influential people to the little struggling church that he looked for as soon as he was settled in the place; starting Girls' Schools over the island, building up the church, both the building and the membership; showing to all in this most conservative of towns that he is a Christian, writing "Christian" after his name on his calling cards. We rose in a body to show honor to him, simple, sincere, with his single purpose which brings cheer to our hearts and glory to God.

It is good to tell of our work, but it is better far to do it; but you have as full a share in it as we, and must know the opportunities, the joys, and the sorrows.

The pioneer of one hundred years ago said that the prospects were as bright as the promises of God, now the opportunities are all about us everywhere. We must not let them go by, we must use them to their utmost, for they are God's promises coming true.



An Interview with Foreign Secretary Franklin

OBSERVATIONS GROWING OUT OF HIS RECENT TRIP

I. *What is the General Condition of Affairs in the Far East?*

The Far East is fairly seething. Changes are occurring in perplexing rapidity. The tides are flowing so rapidly it is difficult for one to keep his bearings. Count Okuma, the present Premier of Japan, said to me that, though there had been rapid changes in the Orient at other times within the last half century, perhaps at no period had the changes occurred more rapidly than now.

It is extremely difficult for any Occidental to interpret accurately the symptoms in the Orient. Oriental ways are not the ways of the Occident. The modes of thought and the methods of diplomacy are Oriental. It is a time when we who are interested primarily in spiritual matters should speak softly on political conditions of which we have only partial knowledge. But fair-minded men everywhere should be able to sympathize with the Orientals in their objection to territorial encroachment by western nations. Human nature in China and Japan is much like human nature in America, where we believe we should not be hindered in the development of our own life by the territorial ambitions of European Powers. I have returned to America with a deepened conviction that we of the West can never make a worthy contribution to the life of the East unless we overcome racial prejudice and can be genuinely brotherly with other nations.

II. *How did You Find Affairs in China?*

Steady progress is being made in every department of missionary effort. A development which is especially pleasing is the growing tendency to prepare Chinese for positions of large responsibility in Christian work. No less pleasing is the warm evangelistic spirit which is to be found in the schools and centers where men and women are being educated. While the masses of the Chinese are yet unreached, it is evident that among the educated classes there is more than a readiness to become acquainted with the teachings of Christ. The recent evangelistic campaign conducted by Mr. G. Sherwood Eddy, in which thousands of students and many government officials indicated their personal interest, made a deep impression and gave fresh evidence of the readiness of the Chinese at this hour to learn of Christ.

Our own missions have made notable progress within the last two years, and far reaching plans for the future are being projected. It appears that we are at the beginning of a larger day.

III. *Tell Us Something of Your Conferences in China and the Outcome.*

The immediate occasion of my visit to the Far East was the situation in our Central China field which called for conference with missionaries and Chinese Christians. The Board had felt compelled to withdraw from that field but had offered to help the churches become self-supporting if they did not care to co-operate with some other society which would give them freedom to continue as Baptist churches. At the proper time the Board will make an announcement of the work accomplished. It is sufficient now

to say that we believe we were providentially led. We are grateful too for the numerous expressions from missionaries in China of satisfaction with the methods employed in reaching a settlement. The Board and the Foreign Secretary are unspeakably indebted to the missionaries from several sections of China who labored so arduously and lovingly for the Baptist churches in Central China, even though the churches preferred some other plan to the one unanimously recommended.

IV. *What Opinion was Expressed Concerning Yuan Shih Kai and his Plans?*

The general opinion of Yuan Shih Kai is that he is a strong, resolute character, and while some may question his enthusiasm for Republican ideals, they do not know where a better man could be found for the Presidency at this critical hour. As to his own personal ambitions I have no information.

V. *What are Your Impressions of the Situation in Japan?*

No one can study conditions in the Orient, politically, commercially and otherwise, without being impressed with the growth of Japanese influence. The development of Japanese life within the last forty or fifty years is almost beyond the comprehension of those who have not seen the land and its people.

Japan was supposedly at war with Germany at the time of my visit, but there were no outward evidences of excitement. In certain camps for prisoners a few thousand German and Austrian soldiers were in confinement. German subjects residing in Japan were given full freedom to continue their business as formerly. German merchantmen which happened to be at anchor in Japanese ports when war was declared were given time in which to deliver their cargoes, fill their holds again and reach some neutral port. Commanders of the Japanese navy were instructed to give notice to the commanders of all German merchantmen that war had been declared on their country, and they were to be given ample time to find safety in neutral harbors.

The religious situation in Japan is fully as encouraging as it was in 1912 when I first visited the Empire. There are numerous indications of the deep interest of many leading men in religious matters. There is a growing conviction among the thoughtful classes that humanity must have help and that men can not rise to their best without "the life of the spirit." The general evangelistic campaign is arousing wide interest and the results of the first year of effort are encouraging.

The Baptist situation in Japan improves steadily. Among the notable achievements of the last two years are the completion of the new "Fukuin Maru" (the gospel ship commanded by Luke Bickel on the Inland Sea), the erection of handsome buildings for the girls' school at Himeji, and the construction of the new central tabernacle in the heart of Tokyo, the last being pronounced the best plant of its kind in all Japan.

VI. *Is it Time We had a Theological School in Japan?*

Indeed it is! For years we have been seriously hindered in our work by the inability of the Board to furnish adequate facilities for the theological seminary at Tokyo, in whose support we cooperate with the Foreign Mission Board of the Southern Baptist Convention. Whatever may have been our ideals in the past, it seems perfectly clear now that if the Baptists are to make a worthy contribution to the Christian life of Japan, they must at once take steps which will provide proper buildings and an adequate support. The men who are to lead in Japan must be trained. Ninety-eight and two-tenths per cent of all the children of school age are enrolled in the public schools. The high schools are turning away thousands who can not be accommodated, and the same is true of the universities. We must have an educated ministry in Japan.



QUOTABLE SENTENCES FROM NEW BOOKS

From "The Churches at Work"

(HOME MISSION BOOK BY DR. C. L. WHITE)

The first to arrive (in America) succeeded not so much because of what they brought as because of what they were. It was their character that conquered.

The home, the school, and the church are the springs from which flowed the pure waters that quenched the thirst of the workmen. To keep these springs unpolluted, to guide and use their waters rightly, is the task of the Christians of this century.

The transients . . . helped to build America. How much has America built into them of the kingdom of God? Did the churches by closed doors discourage them, or by outstretched hands help them.

The ideal Americans are the Christians who recognize the brotherhood of all men. They do not make broad their phylacteries but their sympathies.

The cave-dwellers are still in the land. They live as far removed from Christian ideas as despotism is from democracy and as light is from darkness.

A true church makes a true workman.

Christ will keep his hands busy, if a man keeps his heart beautiful.

Does any one forget that he must be in the kingdom of God to work in it?

In the church with its complicated wheels, individual workers must make the whole effective. Some will be toilers, others will be oilers.

Christian love, faith, hope, and goodness are contagious, but they bring health and life, not sickness and death.

An unkind Christian is a contradiction in words.

The woman who went home from church and sent her draft for twenty-five thousand dollars for missions did a noble act, but in proportion to her ability no more than the widow who gave the twelve dollars which she had been saving for a new cloak.

The divine touch energizes the human touch.

Ships that pass in the night are neighbors if one of them sends up distress signals.

The ideal church is not only located in a community, but is also exerting its influence in every part of its life, and is *in* the community in the truest and deepest sense.

It is easy to blow a trumpet calling attention to the iniquities of others and to make so much noise that one does not hear the still small voice of conscience condemning his own unjust acts.

The church in the new community stood for God's presence, and the crude place of religious assembly was a reminder of heavenly realities.

The value of a vision is in the revision which it brings.

A vision is the dynamic that deranges past thought and rearranges present thinking.

The master workmen are the Master's workmen.

From "The Diaconate"

"Have we a man among us — a wholehearted man in Christ Jesus?" is the first question a church should ask when it would elect a deacon.

Some one has said that churches may be divided into three classes — the church termagant, the church militant, and the church constructant, and when they elect deacons they naturally choose men who reflect their several types.

In the case of such a working diaconate, the deacons form a body-guard for the pastor, and are his true yoke fellows in every good work, except the work of preaching.

The leader in the pulpit and the leader in the pew are come to an hour of wide responsibility, and together they must labor as of old.

The ideal church is the church in which all have the upward look.

THE FIVE-YEAR PROGRAM

A Word From Secretary Moore

The enlarged committee on the FIVE-YEAR PROGRAM holds its most important meeting for this year on September 27th, too late, of course, for the October number of MISSIONS. This will be a meeting of the enlarged committee at which plans will be made for the year's work. Pending this announcement some things may be said about the Five-Year Program as a whole which are worthy of consideration.

1. No church need delay by one hour the beginning of its participation. The chief attraction of this Program is its comprehensiveness. It touches the life and work of the church at every point. There is scarcely a single aspect of our whole denominational enterprise that is not definitely included, either in the goals or in the methods to be employed. Every soul won to Christ counts; every dollar raised for any form of missionary and benevolent work, every young man or young woman who can be persuaded to enter college this fall, every single thing that helps toward the making of better Sunday Schools, every man or woman who can be induced to set apart a worthy proportion of his income for Christian work, every successful prosecution of the every member canvass, every attack upon the evils of city or rural community, every effort to promote a deeper prayer life. Do not wait for the committee, but begin at once at that point in your church life which needs to be strengthened.

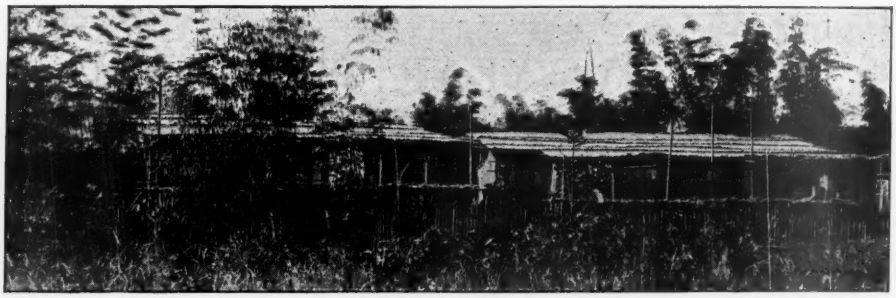
2. Naturally the five great goals to be attained by 1920 have received the largest attention in all the discussions of the Five-Year Program. There is something in the original statement as adopted by the Convention which is of still greater importance, the real aim or objective. This is "the development of every church into an evangelistic and social force in its community." This is the real purpose of the Five-Year Program and we must not allow it to be obscured by any statistical statement whatever. The figures are necessary in order to give definiteness, but the real aim is something which eludes statistical definition. The great aim of the Five-Year Program is the development of efficient churches that shall be mightily effective in bringing individuals into the Kingdom and mightily effective also in bringing the ideals of the Kingdom into the life of the community.

3. Those who have been following the comments on the Five-Year Program which have appeared in the denominational weeklies have been impressed with the hearty unanimity of approval. Evidently the denomination was ready for just such a big challenging proposition. The state conventions are making it a very prominent feature of their meetings this year. In a large number of fall association meetings the whole program centers around this big advance movement. Hundreds of pastors have distributed the Five-Year Program leaflet in their churches. It is a great hour in the history of Northern Baptists.

* *

"Missions" Will Be a Factor

The Editor had the pleasure of a call recently from Rev. H. Ostrom, M.D., one of our medical missionaries in Congoland, his station being at Ikoko. He has promised an article on medical missions in Africa. Incidentally he will show the urgent need of a hospital at Ikoko, since he has now no facilities for doing his work. Incidentally also, in his conversation, he said that the recognition given to MISSIONS by the other denominations was most gratifying. The editorial secretary of the largest English Missionary Society told him that he regarded MISSIONS as the best missionary magazine published. We repeat this, not as a matter of pride, but because we too are firmly convinced that it is worth while to have "a good reputation of them that are without," according to the apostolic idea. Such comments only spur to more incessant effort to make MISSIONS better and better.



AH-EW-LAW VILLAGE

An Association in Burma

BY REV. BRAYTON C. CASE, OF HENZADA

YOU may be interested in the Burman Association held lately at Danubyu. We were fifty strong as the forces from the north of the district gathered at the steamer at Henzada. Others joined us at the various stops down the river. As the steamer approached Zalun the new band of the school sounded out the strain "From Greenland's Icy Mountains." The boys and teachers had gotten it up entirely themselves and they had a good right to stand up straight and feel proud.

Danubyu provided for us splendidly. Fourteen missionaries had been invited. One came. We all appreciated the cooperation we received from Prof. Armstrong of the College. Of the native preachers invited one came, Saya Swe of Rangoon.

The educational addresses had been carefully prepared and were very helpful. The following were some of the subjects:

(1) "Methods of Approach I have found useful in preaching to the heathen," by Saya Ain Da pastor of the Henzada Church.
(2) "Suggestions on how to win our pupils over to become Christians," by Ma Mary of the Henzada School.
(3) "Suggestions on how to make a school popular in a community," by Saya Yaw Ba, headmaster of the Zalun School.
(4) "Some helpful methods of studying the Bible in private," by Prof. Armstrong.
(5) "The five steps in teaching every Sunday School Lesson," by Mr. Case.
(6) "The parts of a story and how to tell it," by Mr. Case.

The inspirational addresses were good also, and well attended. The second night over a thousand people crowded about to hear us. The band, various school choirs, stereopticon and preachers kept the crowd together for four hours. As we were in competition with a pwe and bioscope in the town, we considered the attendance not bad.

Two new churches were admitted into the Association, namely Lemythna and Kanutkwin. The Sagagyi Church reported a new chapel-school built among its membership at Kyaungzaut. It was valued at Rs. 500 (rupee about 32 cents) and built and paid for entirely by them, an achievement for the small community.

Saya Yaw Ba then told us, over twelve years ago he visited Kyaungzaut and met U Naw Za the first Christian in the village. He was old and deaf and blind but said, "I wish some day there should be a school here. My time is near to go to Heaven and I shall never see it. But I have collected the posts for the building and they are ready." The old man's faithfulness had not only brought a school but his wife and children and grandchildren, and the village was a Christian village. One of his sons was the village preacher, and his grandson the village teacher.

We asked to see the descendents of U Naw Za who were present. There stood two stalwart sons, ten grandsons and daughters, and on the hip of one of the latter a great grandchild. This was a sermon on faithfulness which did not need to be preached.



READING that classic on "The English Hymn," by Dr. Benson, the Outlooker was interested to note the place of the Baptists in the origin and use of hymns. The General Baptists of England were at first bitterly hostile to singing in public worship, holding that the New Testament recognizes no promiscuous singing, and that it is unlawful "to have a book before the eye" even in the singing of a psalm. As for musical instruments in church, they were anathema, and the "controversie over singing" split the various denominations for more than a half century. The Particular Baptists were not so particular as to hymns, although many hesitated. Benjamin Keach, a strong individualist, wrote hymns and lined them out to his Baptist congregation in Southwark as early as 1673, and by 1690 had his people agree to sing the praises every Lord's day, instead of at the Lord's Supper and on public Thanksgiving days only as hitherto. Keach was one of the men who set a model for Isaac Watts, long the accepted hymn writer for Baptists as for all others. Probably the first Baptist hymn book was Keach's "Spiritual Melody" (1691), containing 300 of his own hymns. The first Baptist Hymnal printed in this country was "Hymns and Spiritual Songs" (Newport, 1766). The Philadelphia Association authorized a hymn book in 1788, and the list since is a long one. The book in longest and commonest use in the North is doubtless the "Baptist Hymnal" (1883).

* *

The English Baptists produced one hymn writer who acquired a wide reputation. This was Miss Anne Steele, a volume of whose hymns first appeared in London in 1760, and won instant recognition for their intensely devotional quality. Her hymns became known in all English churches, and later in America where her works were republished in 1808; while Trinity Church, New York, when it printed a parochial hymn book in 1808, used 59 of her hymns in its total collection of 152. Of American Baptist hymn writers Dr. S. F. Smith takes precedence, having 26 of his hymns in "The Psalmist," the book issued in Boston in 1843, and long in use. The author of "My country, 'tis of thee," "Softly fades the twilight ray," and "The morning light is breaking," will not lack for immortality.

* *

The Outlooker feels sure that those who wish to know what kind of a man we have as Secretary of State will understand at once when they read this statement concerning him, made by the editor of *The World's Work* in an article full of interest:

"Not long ago he was invited on the same Thursday evening to dine with a member of the Cabinet and with a foreign minister Ambassador — two invitations. To each his response was the same — his inability to attend because that was his night at church. The Ambassador was incredulous, but his colleague remembered that a sound Presbyterian had always kept that engagement and, as a matter of course, had always attended church once, and sometimes twice, on Sundays."

What a sense of confidence that establishes in the man who is charged with grave responsibilities. And what a rock he must be to his Christian chief. This added statement follows naturally.

"The books in his library show evidences of reading and re-reading — not exhibits but friends. His Bible might be the illuminated text of a monastic breviary, so filled are its margins from beginning to end with closely written annotations." Here is a diplomat qualified to "lay hold of the bedrock of principle" in dealing with new problems.

Ambassadors for Christ

Words and Music by Ella H. Dye.





A Prayer for Consecration

O Lord, give us a vision of the need of the Gospel in heathen lands. With the vision grant us consecration of ourselves and our means to meet that need. Help us to ask in sincerity, Lord, hast Thou need of me and mine? And make us ready to hear the answer and obey the call to ministry. Bless all the peoples of the earth, O God, and bring in the era of peace and righteousness and brotherhood, through the grace of Thy Son, our Lord and Saviour, Jesus Christ. Amen.

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"The Lord Hath Need" Mark 11:3

IN the experience of Jesus there once came a time when his recognized followers were scattered from Him, and would have been helpless with Him. Jesus had needs which these disciples were powerless to supply. Joseph and Nicodemus, two wealthy and powerful men, who, during all the hurrah of Jesus' triumphal entry into Jerusalem were disciples in secret, then came boldly forth in answer to the call of his adversity and the helplessness of his known disciples. Joseph and Nicodemus had what Jesus needed and could get from no other source, and they, despising shame and fear, hastened to supply his need.

So in every critical hour, when men's hearts are failing them for fear, God brings to the front as a reserve force some faithful men hitherto unknown by us, who in defiance of all adversity, supply that which is lacking that the Lord's work may prosper and his name be glorified.

I have been wondering if the Lord has not in reserve those in America, of whom we may not think, who will come forward at this time and supply the money needed for enlarging the work of our Societies. We need to render help in stricken Europe. We need to answer the longing of students throughout Asia to know the true source of power and righteousness. We need to meet the unrest of the common people throughout the world with the message of Jesus which uplifts the masses and renders progress peaceful. The Mohammedans are rapidly propagating a false religion in Africa. We need to outstrip them in propagating the true. We need to Christianize the millions of foreigners among us and teach the thousands of nominal Christians the "way of the Lord more perfectly." We need to get ready for the evangelization of Mexico when peace shall have been restored. "The Lord hath need" of the active service of those who have been, so far as missions are concerned, like Joseph and Nicodemus — disciples in secret.

The men and women now on mission fields can do no more than is being done, though vastly more should be done. The usual contributions will suffice for the support of no new work. "The Lord hath need," and the present workers and contributors are utterly unable to supply it. Where are the rich Josephs and Nicodemuses, the hosts of nameless strangers like the one in the village near Bethany who will come up to the help of the Lord in this time of His great need? Are there not pieces of property, stocks and bonds, sons and daughters here and there that, like the young colt tied in the village, may be loosed and brought into service for no other reason than that the Lord hath need?

Reader, have you not something of value, yourself perchance, which the Lord may have for the asking? The appeal is to manly Christian hearts. "The Lord Hath Need!"—JOHN S. STUMP.

TIDINGS

FROM BAPTIST WOMAN'S WORK IN HOME MISSION FIELDS

How Can I Help

DURING the six working months that still remain in our missionary year?

I wish every Baptist woman would ask herself this question, and then answer it by rendering some definite service for missions.

You will see, by consulting the financial page in the back of this number, that we are far behind financially, so we must begin by paying up.

If you are a State or District Director, will you not keep in closest touch with your Associational Directors, not only by sending the official communication, but by frequent personal notes? Let them feel that you are depending on them for a large measure of the year's success. If you are an Associational Director, will you not find out, by visits or correspondence, the strength or weakness of every circle in your Association? Urge the Presidents to pass on to you any methods or suggestions that have helped them, that you may use them elsewhere. Your State Director will welcome such help, and at Headquarters we are always looking for good things to pass on.

Let us make this a red letter year.

If you are just a "plain member" with no office or title, know that *you* are in the most important place of all, for there are so many of you. Thousands of Baptist women and the work needs you, every one.

What can you do?

First, pray for the great world that needs Christ.

Pray for all our officers, upon whose shoulders rests the responsibility of administration; — National Officers, State and District Officers, the Officers in your own circle. Pray for the Christians who are withholding money that might be doing service for the Master. Pray for the women who say "I am not interested in missions." Pray that more young women may give themselves to adequate preparation for definite Christian service.

If you are praying earnestly, I need not tell you the next thing.

To Give. Give of your means. How much? "As the Lord hath prospered you." Perhaps this has been a lean year. Then remember how those heroic people across the sea are sacrificing that their cause may prevail. Can we do less for our cause? Perhaps you have been prospered. Then make a much more generous gift.

Give of your time. Read "MISSIONS," which is almost as good as a visit to our mission stations, with its letters from our representatives at the front. Read of their difficulties, their needs, and their successes. Read the best missionary books, all of these deal with the really great things that are going on in the world. Talk about these things, in the home, to your children, to your friends.

Help your president by attending the Mission Circle. If it is not as interesting as you wish it were, try to make it better. With the splendid material at our Headquarters, no missionary meeting should be dull. Try to see how many people you can interest in missions, during the next six months.

Perhaps you live in a small community, where you have no circle. Couldn't you start one? Send to Headquarters for literature; ask your friends to come in for the afternoon and bring their work; let some one read the mission stories, then talk about them. Before you know it you will have a Mission Circle.

Make this resolve, "that as much as in me lieth," I will, during the next six months, do everything I can to increase

the interest in missions and the gifts for missions, in my church and community.

At Los Angeles, in May, we Baptists adopted a big "Five-Year Program" for great advance work. The definite plans will soon be given to us. Let us not wait for these, but begin now to make some advance every month, then we shall be in line for the great Program.

God might save the world without our help, but He is not going to. He offers to each one of us the greatest of all possible joys, the joy of service, of being a co-worker with him, in his great redemptive work. How will you help?

FANNY B. LESTER.

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The Home Mission Sunday School Stories are neat and attractive and would make pleasing gift-books to your pupils. Write to the Literature Department, Woman's American Baptist Home Mission Society, 2969 Vernon Avenue, Chicago. A nominal charge will be made for a quantity.

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The Training School

BY LIDA W. MILLER

In June a large number of new graduates from the Baptist Missionary Training School in Chicago received their commissions from the hand of the President of the Home Mission Board, Mrs. Lester.

This fall these well-trained, thoughtful, Christian young women, are at work in scattered and often difficult fields. To carry the light of the Gospel to dark places is the desire of each and for His sake and in His name they are working.

What is the inspiration and what the training that this great school is giving to our Baptist young women? Every one knows the wonderful story of its inception and history, of the consecrated women who brought it into being, and of its great service for missions. Realizing the changing needs of the time, and the new demands of our mission fields, the school has within the last two years greatly changed its scope and curriculum.

The Educational Committee of the Northern Baptist Convention, in touch with all our Baptist colleges and institutions, has made suggestions; our City Mission heads have been consulted; the demands of the young college-trained woman for opportunities of well-directed field work have been considered, and the curriculum of the school has been adapted to the needs of all classes who wish to train for Christian service.

The President of the School, Dr. Warren P. Behan, for years a successful pastor and training school expert, is a man of simple piety and much learning. To his scholarly ability is added gentleness, tact and sympathy with individual needs. The resident faculty consists of trained experts from leading educational institutions. The city pastors are generous in giving classroom work and series of lectures. The home life is under the direction of a well-beloved ex-dean of a Baptist Woman's College.

Would that more of our Baptist girls, wishing to make their lives count in Christian service at home, in the local church, or on the mission field, might know better this beautiful school, with its classrooms, dormitories and libraries, its laboratories, parlors and gymnasium, and all its other wonderful equipment. Here is offered an education in Bible, in Methods, in Missions, Sociology and Home Economics, with wonderful opportunity for field work. Chicago offers its churches and Sunday schools, its Missions and industrial schools, as observation and training centers. To the students the social settlements, industrial plants, rescue missions and municipal institutions form a great laboratory in which to observe and work.

While the regular curriculum of the school provides a three year course of study and training, based upon a high school course, liberal provision is made for those who have had more or less preparation than this. Any young woman who does not wish to have the regular missionary training, may have an elective course, which will make her efficient in the home and able to contribute to the joy and well-being of those she loves.

More Baptist women who pass through the city should visit the school and receive the inspiration that comes to those who step over the threshold. It is a joy to feel the atmosphere of good cheer that exists here. Numerous visitors do occupy the

guest rooms, drop into class rooms, sit at table in the dining room among the happy students. How its friends remember the school its well-stocked fruit and linen closets attest. A beautiful Victrola with its many records, new reading lights, and gifts of books have made more attractive the sitting room where the home life centers.

A good friend has made class-room work doubly effective by the gift of a fine stereopticon, and the school with its motto of service is welcoming many new students who this fall with eager hearts and with the "love of Christ constraining them" are to be shown where and how to work.

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The special Home Mission Campaign is the six weeks preceding Thanksgiving. Send for the Stories NOW, that they may be an aid in deepening the interest, so that a creditable Thanksgiving offering for Home Missions may be received.

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Working Material

As you plan for your work for the year, keep in mind the attractive material to be found in our new literature.

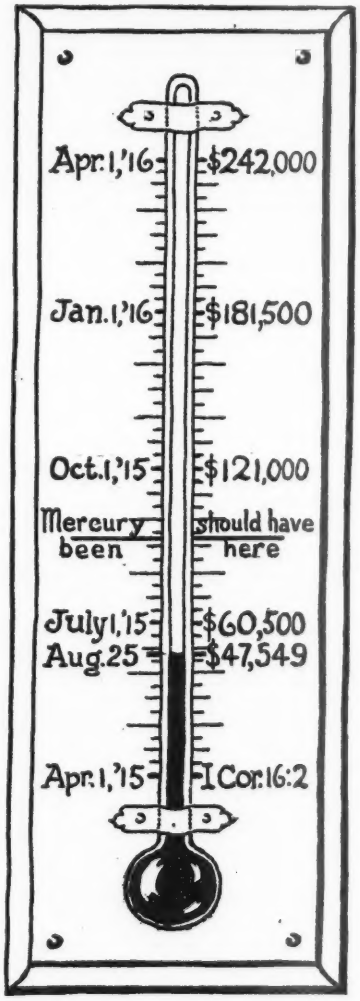
You can surely make use of the letters your missionary and teacher friends have written you in FROM OCEAN TO OCEAN (15c). Another friend has added to these some novel ideas for adapting them to your missionary meetings.

The outlines and programs to be found in the LEADER'S SUPPLEMENT (5c) and the wealth of SUPPLEMENTAL LITERATURE (25c) will give to your study of HOME MISSIONS IN ACTION (paper cover 35c, cloth 57c) that inspiration and enthusiasm you are looking for.

Blaze the way with the programs suggested in the TEACHER'S MANUAL (10c) as the Juniors take the trip ALL ALONG THE TRAIL (29c). Here are some of the headings: "Uncle Sam Gives a Party," "Cotton Tails and Other Tales," "Chop Suey Restaurant," etc. LITTLE NATIVE AMERICANS (10c), the tracing book, will keep their hands as well as their minds busy while they draw and color Iron Shirt and his people.

Learn what is being done for other children through the Mission Schools among the CHINESE, INDIANS, CUBANS, MEXICANS, and NEGROES (2c) and of THE CHILD OF TO-DAY IN GOSPEL KINDERGARTEN (10c).

Send for a list of Text Books and Recent Additions to our Publications to Literature Department, 2969 Vernon Ave., Chicago.



WANTED—A WARM WAVE OF GENEROSITY

A glance at the thermometer will show that we have had a cold financial season. Well, it is fortunate that it is not too late for a warm wave before November. Let us use a good share of our new energy generated in vacation time to raise this mercury to the proper mark on Nov. 1st. It will make this year the best year for our society and for us.



DINNER PARTY AT KEAMS CANYON — MRS. LESTER, MRS. WESTFALL, MRS. PETTIGREW AND MRS. BARNES IN CENTER, EACH HOLDING AN INDIAN BABY

A Visit to Hopi Land

BY MRS. L. K. BARNES

II

In our letter of last month we left you at Keams Cañon where we were stopping in the hospitable home of Mr. and Mrs. Thayer. Monday, May tenth, we drove 12 miles farther, to the first Mesa, ten miles in Mr. Thayer's automobile, the last two miles in a wagon, as it was through heavy sand. Here we saw the real desert, sand, sand, sand, as far as the eye could reach, only the Mesas in the distance. (These Mesas are high rocks with a flat top on which the Hopi Indians live.)

We were glad to reach the neat, pretty home of our missionaries, Miss Johnson and Miss Moody, on the first Mesa, and to see the church building. It is made of natural stone with a tin roof, and has a beautiful stained glass window, the gift of the Government matron. It is hard to realize that our missionaries designed and directed the building of this church.

Around the Mission were a few homes of the Christian Indians, about one-half mile away the Government day school and one store. When we arrived, Miss Moody was having a sewing meeting with the Indian girls and we saw them at work, after which came supper, a little rest, another look at the beautiful stars, and good night.

The next morning "Tommy," the storekeeper (an Indian, but not a Christian) came with a large lumber wagon and took us to the top of the Mesa. As we climbed higher and higher, we realized something of the work our missionaries do each day. Six hundred feet, up we went, winding around the rocks until we reached the farthest of the three villages, Wallapi, the unfriendly village. These Indians do not come to the Mission and Miss Johnson feared they would not let us in their houses, but in most cases we were allowed to look in. These houses, built on top of one another, are made of mud and stones, one small door, no windows, no furniture, only dirt and darkness in the homes and in the hearts of these Indians.

Around the side of the room was a rope, upon which were hung a few dishes,bead belts, and occasionally a shawl. In the corner was a pile of skins upon which they slept. The women were sitting on the floor making pottery, baskets, grinding corn to make their bread (piki, they call it), or simply doing nothing. Plenty of children, babies, dogs and dirt!

In the second village they were more friendly, and seemed glad to see the missionaries. We saw some girls that had been to the Government schools; they too were on the floor. The only difference between them and the rest of the family, that we could see, was that they could speak to us in English. The Government Agent said: "Even after several years at the school they were not strong enough to lift the whole family out of the superstí-

tion and ceremonies of centuries," the only hope was in establishing them in Christian homes of their own.

In this village the women made a kind of white plaster, with which they covered their houses inside and out, putting it on with their hands, sometimes tinting it a bright color; but more often it was white, and looked clean. Most of the older Indians were barefcot, and wrapped in blankets or shawls. Occasionally you would see a trunk or suit-case in which are kept the clothes used for the dances, and most of their money goes for these dances.

We went down a ladder under the ground to visit a keva, where the snakes are prepared for the snake dance, and where the garments are woven that they wear in this ceremony, which forms a part of their religicn. They believe the snakes control the water, and without water they can grcw no corn. Their corn is many colors, the women grind it on stones, then they mix the meal with water and color it with ashes or roots, and bake it on a flat stone with fire underneath. It is then rolled up and put away and will keep indefinitely. This is their principal food.

We talked with Nampayo, the best pottery maker, and ordered some rings for souvenirs to be given to the children at our next annual meeting in Eastern New York.

The Christian homes near the Mission were much cleaner. In some were beds, chairs and stoves, and all showed the change in the lives of the Indians, and prove that the work of our missionaries is well worth while.

At the second Mesa, six miles farther on, we found Miss Nelson and Mrs. Beeman waiting to take us to the church to their prayer meeting. Here, "Steve," a fine Christian Indian, is the interpreter. Listen while he tells us what some of these Indians are saying:

Quananewa first: "I tell you to-night why I believe on Jesus, when I a boy, I never heard the words of God. We walked the same way our fathers did. When the old people teach us the Hopi way, they say, 'the Hopi way is the best way,' when I heard the Jesus words, I think which is the right way, and I think the Jesus way the best, and I took that way and joined the church. Now I one of Jesus friends, I always happy on the Jesus way. Sometimes I think the Hopi way like calico, when you get it first it looks good, but in a few days it fades, but Jesus way never changes. I want you to pray that more of the Hopis come to Jesus.

Lamonikeum (the lame man): "I am going to give you a talk how I became a Christian. Our grandfathers and fathers did not know the Jesus road that's why we do not know, then we heard from Miss McLean and Miss McLean tell us the truth. When Jesus here he healed the sick, and lame, and blind people, that's why we became Jesus friend, because He is good. Sometimes I think it a hard road and I wander off, but I always turn back to the good way. I have eight children and wife all in Hopi way, and I feel bad, and I talk to them and pray for them. The Katchena men deceive them. Please pray for me that I may be strong. When I see these, my sisters in Jesus, it seems just like I was in heaven."

This man is sent by the Hopis as a missionary to the Navajoes.

After spending several hours going from home to home, we started back — some of the party mounted on ponies, others walking, the rest in the wagon, — ten miles down the Mesa to the Government school at Massepa. Such a ride, over rolling rocks, beside deep cañons, round and round we went, the horses almost standing on their heads. As we came to a specially steep place, I asked Steve, who was driving, if he had a good strong harness. He answered "No," and drove right on. The sun grew hotter and hotter and I said, "Steve I would give a dollar for a drink." He threw down the reins, jumped out of the wagon, took a pail and disappeared; in a few minutes back he came with some cool water, and I kept my word and handed him the dollar. As we thirsted for water on the desert, so those poor Indians are thirsting for the water of life everlasting.

The next morning, Quananewa came to bid us good bye, and send his thanks to the Board for helping him when he was burned out. He said, "He was glad he



PARTY LEAVING SECOND MESA, HOPILAND,—STEVE, THE INTERPRETER, DRIVING

was a Christian and that we were all brothers and sisters together and loved Jesus."

The house that the missionaries live in at this second Mesa is neither warm nor comfortable; they have no Indian room or store room. When this was brought to the attention of our Board, they voted to build them a new house to cost $1,200, this money to be raised by the women of New York and New Jersey.

It was most interesting to see the Indians come for medicine, to have their eyes treated, for soap, for almost everything, and to see how gladly the missionaries supplied their wants. The sun was warm and the wind howling when we started our eighteen mile drive back to Keam's Cañon. A sandstorm in the distance looked anything but inviting, but fortunately it did not overtake us, and we arrived in safety.

Very early the next morning we started for Holbrook. The wind had drifted the sand so it was difficult to follow the road. Many times we got out and pushed, or walked up a hill. On the way we visited two Navajo camps where the Indians were living in hogans. In one a beautiful blanket was in the loom.

We also stopped at Indian Wells, where the National Indian Association have a fine hospital. We met Dr. and Mrs. Moore and were shown over the building. We could not help wishing this hospital belonged to the Baptists, as so many of the Indians need just this help. Dr. Moore told us he treated between two and three hundred patients each month.

After a most interesting day we reached Holbrook, gathered up our baggage and took the train for the Grand Cañon. In that one week we saw more beautiful scenery, had more kinds of weather, more varied experiences in traveling, and I believe saw as deep heathenism as can be seen anywhere in the world. We had rain and cold, very warm, a sandstorm, the most glorious sunshine and heavy winds, good roads and bad roads, and rocks and rivers to cross.

We saw the glorious coloring of the painted desert, the wonderful cañons, the miles and miles of sand, with only the sage brush and an occasional wild flower that looked as if it had dropped from heaven. Once in a while a garden where the water had been brought in, showing the great possibilities. Just as great was the change in the lives of the Indians when given the Living Water.

Mr. Thayer told us we were the first visitors in three years, and we wondered why some of our good Baptists that are going around the world to visit mission stations do not stop here, and see the beauty of the desert and the heathenism in our own land. We all wish to express our appreciation of the kindness of Mr. and Mrs. Thayer and the missionaries who made this trip possible.

Before returning to Chicago, we visited



A TYPICAL HOPI VILLAGE, SECOND MESA

seventeen of our mission stations, including Mexican, Russian, Swedish, Cosmopolitan, Chinese, and the seven stations among the Hopi, Monon and Piute Indians, and we all received a new vision of the great needs in our own country, that our Baptist women are trying so faithfully to overcome.

Send to the Literature Department of the Woman's American Baptist Home Mission Society, 2969 Vernon Avenue, Chicago for a copy of the Sunday School Mission Stories. They are free. Three pamphlets, Elementary, Secondary and Senior.

FROM MANY FIELDS

ELISE HUENI, among Germans, Weehawken, New Jersey

The pages of my journal reveal only little deeds, an encouraging word said to a sad mother; a few verses read from the Bible and a prayer offered where opportunity was given; little services rendered at the bedside of the sick; help given to the poor and their eyes directed to the Giver of all good gifts; men and women invited to our church services and children to our Sunday and sewing schools; a Bible given and other literature left for parents and children to read. The work with the children is most encouraging. Recently I came upon a family of a mother and two daughters whom I had not seen for several years. The children had come to our Sunday school. One Sunday morning the elder was very sick. I hurried to her bedside, and after praying with her I cleaned the room and made the bed as comfortable as possible. She got well and was for some time one of my most attentive pupils. Then the family moved away. At this meeting I was delighted to see the daughters grown. The mother told me the older one is a good daughter and a Sunday school teacher and she herself is a Christian. The expression of their faces and the entire appearance were testimony of the change in their lives.

The period September — December is given to the cause of Home Missions. Increase the interest and the gifts by the use of the Home Mission Sunday School Stories. They are free for the asking.

MAY A. MOREY, Kindergartner, Aiken Institute, Chicago

We now have some 60 mothers who regularly attend the weekly meetings, who have been reached through the Kindergarten. We have 15 families which we count as belonging to us and the Kindergarten was the point of contact. Several mothers in the community now regularly assist in the daily sessions and are valuable workers. Aside from the help they render, they at the same time become better mothers and are more able to cooperate with us for the good of the children. We have started "Family Night" where the fathers and mothers and their children spend the entire evening, enjoying a social hour from six to seven o'clock, when supper is served, followed by a short song

service, after which they separate into three Bible classes, one for men, another for women and the third for the children. The evening closes with a prayer and testimony meeting. This feature of our work is becoming very popular, 112 being present at the last gathering. A few months ago little Lillian of the Kindergarten was taken sick with diphtheria. For the whole day before she left us, she wistfully said to her mother over and over again, "I go, I go." Her mother could not understand what she meant, but later, on telling me about it, I told her that recently I had taught the children the verse, "I go to prepare a place for you; I will come again and receive you unto myself, that where I am there ye may be also." I wish you could see my Jewish girls. How bright and beautiful they are! They sing heartily and are deeply interested in the Bible stories. On Washington's birthday I told them a story of his life instead of one of the regular Bible stories. One of the girls was very much disappointed and said they liked the Bible stories best, because they are true. Another blessed ministry has been the distribution of clothing to the women and children. I have personally given out over 5000 garments. Many of our families are very needy.

They can't be dull — those Sunday School Missionary Stories — for they are chapters from real life, carefully selected with a view to the normal appetites of the various ages of children for whom they were prepared.

ISABEL WAIDMAN, Teacher, Santiago, Cuba

We have had a good school year, the attendance, interest and financial support being good and our yearly "fiesta" a great success. The little son and grandson of the Mayor come to the "Institute Marti" and he is a good friend of our school; some even accuse him of turning Protestant. Would that it were true! The ten girls of our fourth grade are most interesting. Their ages range from eleven to fifteen and they are bright and eager. We are hoping they may return with the opening of school. One, no doubt, will go to our school in El Cristo. Two others should go, but their mothers are widows and unable to bear even the nominal expense of sending them. With the closing of the term came the entertainment the children gave their teacher. How they consulted and put their heads together as they made out the program all by themselves, planned for ice-cream and cake, collected the money the children brought and forgot the spoons! The ice cream came at four o'clock though it had been promised for two, but patience! Haven't we grown accustomed to being kept waiting yet?

The adolescent age is the great crisis in the lives of boys and girls. The writer of the Secondary pamphlet of Sunday School Missionary Stories has carefully considered the pedagogy of this period and correlated her stories with the needs of the hearers and so arranged the incidents that they shall all incite to action.

SELINA FRASER, Italians and Chinese, Takoma Park, D.C.

The most gratifying experience of my work is to recall the condition of some of the homes and the ideals and habits of some of the people and to rejoice over the satisfying change. A year ago a nice little nine-year-old Italian girl worked like a slave from early morning until school time and then after a few hours of school she returned to the house of her mother's friend and worked until late in the evening. For this service she occasionally received a gingham dress. The father is one of the most successful Italians in the neighborhood and the mother is an ambitious woman willing to sacrifice her daughter's health for a dress. The child looked and acted like a little old woman. After several visits and much explaining, the mother assured me that her daughter would stop this work and help at home. Now she is one of the most original and interesting of my industrial school pupils. Recently she patched and shortened a white dress to wear on Children's Day and I wish you could have seen her joy when she wore that dress. She seems like a new child. When our city had "Clean up, paint up week" this girl cleaned the whole house and yard very thoroughly. A year ago she would sweep all the dirt back of the front door, which usually stands open. Some of the kindergarten tots try so hard to do their work well. Recently one showed his mat to the teacher and asked, "That ain't wrong, ain't it?" Another little girl was asked if her sister Louise was the baby. She replied solemnly, "No, Louise is not the baby, because she was born more firster."

One of our Chinese Sunday school scholars was baptized this winter. Soon after he was called to another city and

then he wrote, "Instead of homesick for a foreigner, I am Sunday school sick because I could find no Chinese Sunday school here. But be courageous and strong God have showed a man to start a Sunday school for the Chinese." He is planning to assist in this new school.

Flesh and blood missions — not descriptions or tearful tales, but optimistic, heroic stories that just appeal to the children of today — that is what our new Sunday School Mission Stories give you.

H. Mary Sundell, City Missionary, San Francisco

Our B. Y. P. U. has charge of the service at the Kearny Street Mission one night a month. This is a mission for men in the downtown district, supported by the different churches irrespective of denomination. One night I spoke on the Prodigal Son and Prodigal Sons that I had met. Later a young man raised his hand requesting prayer, saying "I want to be a Christian. O, I did not know they were going to speak of Prodigal Sons tonight. I am away from home. Alone here in the city." He was saved that night. I have presented missions in our Junior Department every Sunday. Recently I passed a number of boys playing. Several were Catholics. One boy said, "You just ought to attend our Sunday school. She tells us about the Indians." I left them as the boy was telling the story I had told at Sunday school the Sunday before. I visit a number of shut-ins. One is an old blind lady, alone here in the city and a Baptist. The other day I called and she said, "I have just been praying that somebody would come. Nobody ever comes to see me but you." Then she presented to me a complete stocking bag with needle case and pockets. She had worked on it for nearly a week. I just wanted to cry when she gave it to me.

Every one knows the scarcity of missionary stories which are not isolated but linked up with normal activities of the Sunday school and the individual, and arranged to issue into action. Try the Sunday School Missionary Stories and see if they do not fill this need.

Rosabel Rider, Field Worker, Hartshorn Memorial College, Richmond, Va.

Our Fireside School Union held its seventh annual meeting June 6th at Rising Mt. Zion Baptist Church. Six members received certificates for the first year's work in the new reading course. A number of our Fireside School families have moved into the country and the work is spreading. We are overcoming difficulties little by little and are thankful for the many friends who pray for us.

Do you wish the children in your Sunday school to listen to the ringing of Two Bells? Send for the Missionary Stories for the Elementary Department.

Lilla Sawyer, Italians and Jews, Pittsburg

At our picnic for the Russian industrial and Sunday school children everyone had a good time. Good friends from the First Church supplied the lunch and other friends from the Homewood church came out and helped. Some of the children said they had been saving up for that supper for two days and they surely proved it when the sandwiches and pickles were passed. Eyes were opened wide when the strawberry ice cream and cake were brought to the tables, and the little people went home declaring the picnic the best they had ever had. Some of the children can repeat every Scripture verse that we have learned this year and tell where it is found. Several have been so anxious to memorize them all that they have come to me for the references so they could study at home. I am so glad for the promise that God's Word shall not return void but shall accomplish that which will please our Master.

Do you want a Christmas Story that can be told early enough to ensure a real Christmas spirit and an added Christmas giving? Write at once for our Missionary Stories.

Henrietta H. Wright, Mill and Mining, Greenville, S. C.

Of special interest to me is a family of six orphans being cared for by an aged grandmother of over seventy years. The oldest daughter promised her dying mother to keep the children together, so three of them secured work in the mill. The grandmother is the housekeeper. I have never seen such destitution. The long illness of the mother, who died from cancer and the selling of such household furniture as they could possibly spare to obtain medicine and pay the physician, had reduced them to pitiful circumstances. I reported the case to the Woman's Mis-

sionary Society and we appointed committees, who soon relieved the situation and three of the children are now in our Sunday school. The greatest joy is the conversion of the daughter who gave herself to the task of keeping the family together. There is a beautiful, helpful spirit of service in this church and there has been progress along all lines of the work.

Let your hero-worshipping pupils catch a glimpse of the heroism of our missionaries. It is brought out in the new Mission Stories for Sunday Schools.

MRS. CARRIE B. MCQUEEN, Negroes, Birmingham, Alabama

We had twice as many in our industrial school this year as last and the parents are taking an added interest. The advanced girls are urging me to have an embroidery class for them this winter. They are the ones to keep in touch with just now, if possible. Some of the mothers have come together in clubs and do fancy work. They have a good program with subjects suitable for them and Scripture reading and recite Bible verses. I attempted a sewing school in a very rough part of the city, but had to close it because I could not get teachers. I opened a Bible class in the same location and have limited the number who attend to thirty, which I can manage. I have another Bible class in another neighborhood with 55 regular members in the third grade and above. I have charge of the home department of our Sunday school which is new in the colored Sunday schools. I visit the members once each month.

Boys and girls who hear the fascinating Stories for Sunday Schools will become interested and be glad to give for mission work.

LYDIA HEDBORG, Scandinavians, New York City

Most of my time is spent in calling. It is encouraging to know that the parents wait for the missionary to come and see them. I enjoy very much the time spent in talking religion and in trying to lead others to think of something better and more important then the every day life, but the most abundant joy is mine when I am permitted to read the Bible and lead in prayer in different homes. Six of our Sunday school pupils gave their hearts to the Master. The Sunday School has been closed during the summer, but we have held young people's meetings with the Free Mission Friends, which have been very blessed. Our prayer is that the Lord may save some even in the summer time. It was my privilege to work in the Vacation School this summer, for which I am very thankful to the Lord.

Let your pupils know where their gifts go and what they enable our missionaries to do; their interest will be deepened and their gifts increased. Use our Home Mission Stories.

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Opening of the Training School

The fall term of the thirty-fifth year of the Baptist Missionary Training School at Chicago began Tuesday afternoon, September 14th. Since the closing in June the building has undergone extensive cleaning and redecorating and two new and large class rooms have been created in the northeast corridor to accommodate additional classes.

The regular school exercises were omitted the opening week and in their place a three day's Institute on Christian Leadership was substituted. There is no better time than at the beginning of the Training School course to catch a vision of the scope and demands of The modern Christian enterprise and with it of the meaning and characteristics of effective leadership. With this in mind three separate but related themes were presented and discussed. Six hours were conducted by Dr. Behan on "Bible Truths essential to Christian Leadership," including such topics as "The Christian Leader's Bible," "The God in Whom We Believe," "The Christ Whom We Obey," "The Salvation which Grace Provides," "The Need and Power of Prayer" and "The Work of Winning Souls."

A second group of subjects dealt with "The Present Denominational Calls for Leadership," taking up the present-day tasks of Baptist churches with special explanation of our great "Five-year Program," under the guidance of Dr. John M. Moore of our Missionary Education Movement.

The third group led by six men and women prominent in denominational and

interdenominational life unfolded the "Kingdom Demands for Leadership," in the local Church, the Sunday-school, the Young People's Society, the Woman's Home Mission Society, the Woman's Foreign Mission Society, and Social Service with such leaders as Drs. M. P. Boynton and F. L. Anderson, Marion Lawrence, Mrs. A. G. Lester, Mrs. Andrew MacLeish, and Raymond Robins.

While planned primarily for the student body these meetings were open to any who cared to attend and a considerable number of Chicago people availed themselves of the opportunity. The work of the school year will be all the stronger, for teachers and students, because of these inspiring meetings.

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A New General Worker

After eight years of untiring service at the editorial desk, Miss Frances M. Schuyler has accepted a position as General Worker. For the present she is associated with Mrs. Coxhead in Western New York. From her intimate knowledge of the work in the churches and on the mission fields, she will bring to those fortunate enough to secure her a wealth of suggestions in new methods for all lines of organization and the inspiration that always accompanies the story of our teachers and missionaries.

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Prayer Calendar for October

The names of the missionaries of the Woman's American Baptist Home Mission Society occur on their respective birthday dates.

October 12. — Miss Nellie Waller, missionary among Mexicans, Los Angeles, Calif.; Miss Nina Burch, missionary among Italians, Portland, Ore.

October 15. — Miss Melissa Perry, missionary among the Mill and Mining Population, Oak Hill, West Virginia; Miss Margaret Renshaw, teacher in Cuba.

October 18. — Miss Ruth Boccaccio, missionary among Italians, New York City.

October 19. — Miss Laura K. Dresser, missionary among Porto Ricans in Ponce, Porto Rico.

October 20. — Miss Mary Moody, missionary among Indians, Polacca, Arizona.

October 22. — Mrs. Nellie Bishop, missionary among Negroes, Chattanooga, Tennesse.

October 23. — Miss Frieda Dressel, general missionary, Salt Lake City, Utah.

October 25. — Miss Ida M. Schofield, retired Miss Carrie E. Waugh, retired.

October 26. — Miss Maggie Howell, teacher, Guantanamo, Cuba.

October 29. — Miss Carrie Hunt, principal Mather School, Beaufort, South Carolina.

November 1. — Miss Anna Gustafson, missionary among Scandinavians, Kansas City, Missouri; Miss Augusta Jordan, teacher Polish kindergarten, Milwaukee, Wis.

November 5. — Miss Anna Nielson, missionary among Scandinavians, Chicago.

November 6. — Miss Harriet P. Cooper, general worker.

Our Stories for Sunday Schools are as interesting as fiction, but are facts.

New Auxiliaries

Illinois — Belvidere, South Church (Pathfinders).
Massachusetts — Pittsfield, Morningside Church (Pathfinders).
New York — Mannsville (Y. W. Society, Mission League); Smithville (Junior Society); East Chatham.
Ohio — Alexandria. (Nearer and Farther Lights.)

Wants of Missionaries

CITY MISSIONS

Miss Mary A. Hyndman, Aiken Inst., Morgan & Monroe Sts., Chicago, Ill. — Jellies and canned fruit for day nursery, clothing especially for children and babies.

GENERAL MISSIONS

Miss Mary C. Ayres, 902 Washington Ave., LaGrande, Ore. — Tracts or literature for free distribution.

INDIANS

Miss Bernice Foulke, Auberry, Cal. (freight and express, Indian Mission, Elparado) — Quilt blocks, quilt linings, white thread No. 50, large thimbles, needles, light calico dresses for babies one year old, Christmas boxes.

Miss Lillie R. Corwin, Stewart, Nev. — Records — "Disc and Cylinder."

Miss Nora L. Swenson, Crow Indian Mission, Lodge Grass, Mont. — White crochet cotton No. 50.

Miss Mary A. Brown, Fallon, Nev. — Slides for stereopticon, phonograph records (Edison Amberol), Christmas boxes.

ITALIANS

Miss Ethel Downsbrough, 3342 N. 16th St., Philadelphia, Pa. — Dispensary supplies, 2 dozen pairs scissors, embroidery pieces, small pieces of new ribbon.

Miss Alice M. Jameson, 37 Jefferson St., Barre, Vt. — Rubber stamp outfit large enough for printing songs on cloth for Sunday School.

MEXICANS

Sen. Francisca Salas, F. L. Mena No. 45, Aguas Calientes, Mexico. — New or old clothing.

Mrs. Paula B. Tooms, Doncellas No. 8, Puebla, Mexico, — Thread No. 50 and 60, needles.

MILL AND MINERS

Miss Melissa A. Perry, Box 213, Oak Hill, W. Va. — Basted handkerchiefs, 9 inch squares of unbleached muslin with simple designs stamped on them, No. 40 and 60 thread for sewing school.

NEGROES

Miss Etta Versa, 2309 8th St. N.W., Washington, D.C. — Two to five yard lengths of calico and gingham for sewing class.

Mrs. Nellie L. Bishop, 11 E. St., Chattanooga, Tenn. — Christmas boxes, Bibles, gingham aprons for women, stamped pieces for embroidery, winter clothing.

Mrs. Darthula Ghee, 719 S. 1st. St., Clarksville, Tenn. — White thread No. 50, needles, thimbles and scissors, pillow cases, Christmas box or barrel.

Mrs. Belle C. Mebane, 814 London St., Portsmouth, Va. — Bed linen, basted garments and other clothing.

Miss Anna Pederson, James City, N. C. — Organ for mission chapel.

Miss Julia A. Watson, 2021 Marion St., Columbia, S. C. — Sunday School picture cards, papers, tracts, needles, thread, basted garments.

Miss Ella A. Knapp, 1700 N. 15th Ave., Birmingham, Ala. — Uncut material for industrial school, white thread No. 50 and 60, thimbles, Christmas boxes, Sunday School papers for girls and boys.

SLAVIC RACES

Miss Augusta C. Johnson, 743 14th Ave., Milwaukee, Wis. — Books for circulating library, Indian clubs for gymnasium.

Miss Nathana Clyde, 2110 Quindaro Blvd., Kansas City, Kans. — Remnants of gingham, calico or tennis flannel for children's garments.

World Wide Guild for Worth While Girls

A Message From Miss Noble

"Coming, coming, yes, they are!"

What? Why applications for enrollment in the World Wide Guild. Before our registration blanks were out we had 25 Chapters enrolled. *Have you heard that the first 500 Chapters are to be specially recognized as Star Chapters?* Let your society be one of the 500.

Now, Worth While Girls, What's Worth Getting? A star on your certificate of membership. How? By sending at once to your Junior State or Association Secretary for the Registration Blanks.

Why must you have the blanks for applications? Because they are to be filed by states and districts and are to be signed by the circle president and secretary for reference, and consequently they must be uniform, and conform to our wonderful system. Now, just deluge me with applications and get one of our stars on your certificate.

Where can you get the World Wide Guild Manuals? From your State and Association Secretary. They are all supplied, and I hope every circle will send at once for the Manual which clearly explains the Guild.

No, you need not change your present organization in the least. Keep your Farther Lights Society or King's Daughters, or Philathea Class just as it is. All the Guild requires of any existing society or Sunday School class is a pledge to definite study of Home and Foreign Missions during the year, and systematic giving to Missions through our National Boards. So let them come, thick and fast, for this is something you all want to be in.

What about the hundreds of churches which have no Young Woman's Missionary Organization? This is their chance to enlist the girls. Here is a platform broad enough and strong enough to hold us all, and this year's study books are so fascinating that it is just the psychological moment for us all to form a habit which cannot be broken — a habit of mission study.

Have you heard the latest? Yes, I mean that one, "Pilgrim's Progress on the King's Highway," by Miss Margaret Applegarth and all for five cents. She has assembled all the dear characters we love in the real Pilgrim's Progress, and set them forth to travel the King's Highway as outlined in Mrs. Montgomery's book. Can you think of anything more fascinating for a new chapter of the Guild or an old one either? These programs in Miss Applegarth's outlines are distinctly and unmistakably built for the use of girls. The booklet containing them can be purchased for five cents at Publication Headquarters, 450 East 30th Street, Chicago, from Miss Frances K. Burr, our alert and energetic young publisher, or by sending to the District bureau of literature, Room 706, Ford Building, Boston, Mass.

O, I almost forgot to say that our records will show the number of new societies organized, and next month we shall hope to be able to report the number of Chapters enrolled, and to give the names of our new District Secretaries. Now, to the work, earnestly, heartily, prayerfully!

Faithfully yours,

ALMA J. NOBLE.

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Thought Arrows

"If the Lord is asking you to come out to the foreign field, do not be satisfied with anything but the best." That is the way Miss Helen Elgie of China puts it, to those who are considering their life work.

The World's Young Women's Christian Association is the largest, the most international, the most interracial organization of women in the world.

Impulse loses its force and enthusiasm its fire in the worker who does not keep in close fellowship with Him who sends us into the vineyard.

The Girls Who Didn't And Those Who Did

STORIES OF GIRLS WHO WERE VISITED BY THE MEMBERSHIP COMMITTEE

TOLD BY MRS. E. C. CRONK

The-Girl-Who-Was-Going-To-Join

Once upon a time there was a Girl-Who-Was-Going-To-Join the missionary society.

"Just as soon as I have a little more time I am certainly going to join," she said when she came to the congregation as a bride. "You see I am so fearfully busy now getting started to housekeeping I couldn't possibly undertake anything else."

Two years later she said, "Yes, indeed, I am going to join the missionary society. I know I shall enjoy it and just as soon as baby is older I will have a better opportunity."

Five years later she was still going to join. "It's simply impossible for a woman with two children to think of going to missionary meetings, but you can certainly count on it that I am going to join a little later," she said.

Ten years sped on. The dawning of the day when she would have more time seemed ever just ahead. "Really though," she said, "the older my children get, the more of my time they require, but now certainly they will soon be able to look after themselves, and then I am going to join the missionary society."

Twenty-five years went by. "I am going to live with my daughter," she said to the two Membership Committee visitors, "and now I am going to join the missionary society," — the committee beamed — "as soon," added The-Woman-Who-Was-Going-To-Join, "as I get her started to housekeeping."

Then the membership committee went home in despair. The phrases "Going to join," and "Just as soon" had become as the tolling of a bell.

"If she would argue against missions I could answer her," said one.

"If she would object to our business management I could prove the efficiency of our administration," responded the other. "But that ever elusive time when she is 'going to' join, will still be just ahead unto the second and third generation of her children's children."

And it is. She is still "going to join."

The-Girl-Who-Did

The Committee had called upon so many girls who didn't join that they were almost overcome by the enthusiasm of the Girl-Who-Did.

"I am sure I should just love to work in the Missionary Society," she said. "I have been wishing lately that I could do something worth while, but I really didn't know you wanted the girls in the missionary society."

"Indeed we do," said one of the visitors, "I wish we could get all of the young women to understand that our society is not "The Old Woman's Missionary Society."

The girl laughed. "Really you know that is the sort of subconscious feeling I have had about it, but I certainly will join if you will let me, and I think I can get some of the other girls to come in. How would you like me to get up a chorus of girls to lead the music for a while? You know girls just have to have something to do to keep them interested."

"We have not been able to get any of them to do anything," meekly suggested one of the committee.

"Oh, but they will," said the girl earnestly, "when you can once get hold of them."

"I am sure you are going to help us to get hold of them," said one of the committee.

"Indeed I will," said the girl energetically. And she did. At the next meeting she and two of her friends joined the society. A month later a chorus of twelve voices led the singing with refreshing heartiness.

The-Girl-Who-Did was jubilant. Her joy grew as she arranged several groups for mission study. It expanded when a number of members of the society joined her in a camp at a summer school of missions, and the girls declared they had had "the time of their lives," while their gray-haired chaperones voiced the same sentiment in language no less enthusiastic.

"Oh I'm so glad you asked me to join the missionary society, and I'm so glad I joined," said the Girl-Who-Did.

(*There are two sides to it. See the other side.*)

WHAT LACK I YET?

The spirit of unwillingness to give to Missions is prompted by

Lack of Knowledge
Lack of Sympathy
Lack of Love
Lack of Faith
Lack of Gratitude

All of these have their roots in selfishness

The-Girl-Who-Was-Too-Young

Once upon a time there was a Girl-Who-Was-Too-Young. That is, she thought she was too young. She was just twenty-one, but she had come back home from college with several diplomas and two or three medals. "What a help she will be to us in the missionary society," said the Chairman of the Membership Committee. "They have a splendid Missionary Society in that college and up-to-date Mission Study Classes, so you know we can count on her for lots of new ideas."

"You don't mean you want *me* to join the Woman's Missionary Society!" said the girl in amazement. "Why I thought that was for the old — I mean the married women."

"Oh, not exclusively," said the Chairman of the Membership Committee, smiling. "We need some young life in the society to keep us older women from getting into a terrible rut. If more of you girls came it would add so much enthusiasm."

"Oh, of course, I am going to join when I get a little older," answered the girl, "but I am too young yet for that sort of thing." None of the other girls I know belong and I should feel terribly out of place."

"We thought," suggested the chairman hopefully, "that you would bring us so many good ideas from the college Missionary Society and Mission Study Class."

"I believe they did have something on that order at school," said the girl, "but really I never had time for it." She felt a trifle annoyed at the shadow of disappointment that passed over the face of the older woman and added, "You know girls will be girls and I don't think we ought to be expected to take up such work while we are so young. There is plenty of time for that later on."

So the Girl-Who-Was-Too-Young turned aside from the opportunity that was offered to her of linking her young life to the great work for which her Master had given His, and spent the glorious enthusiasm of her youth on things trifling and of little worth, all because she thought she was too young — when she wasn't.

(*There are two sides to it. See the other side.*)

The-Girl-Who-Changed-Her-Mind

She had been brought up on a diet of "There are plenty of heathen right here at home" and "The Church is always after money," so, very naturally, her interest had never traveled as far as a mission point, home or foreign. She entertained the committee on their first call by telling them that "The religions of the heathen people are those best suited to their particular temperament and needs" and talked quite a bit about the extravagance of the Home Mission Board in buying lots and building churches, and the wastefulness of the Foreign Mission administration.

As a triumphant climax she told about a tourist friend who said the missionaries lived in elegant homes with a retinue of servants at their call.

She never would have changed her mind if she had not joined a Mission Study Class, and she never would have joined the Mission Study Class if it had not met in the apartment next to hers, with her best friend.

She was an active member of a woman's club and she had become intensely interested in the study of the new text book.

"Why, I had no idea the missionary society was doing anything like this. I had a vague impression that they only had suppers to raise money and divisions as to what to do with it," she said after the second meeting. When it came to the discussion of the betterment of conditions surrounding child life in America, she contributed much information. When the study took up conditions in non-Christian lands she listened critically. At the third meeting a missionary doctor from India was present. There was no escaping the earnest, awful truth of her words. The flimsy arguments against the need of foreign missions crumpled and withered before the burning eloquence of her earnestness.

The Woman-Who-Changed-Her-Mind did not believe in doing things by halves, so she sent for the Membership Committee. "Please come to call on me again and ask me once more to join the missionary society. I have changed my mind."

Practical Uses

These four stories are part of a fascinating folded leaflet published by the Lutheran women to give six stories of women who looked at the missionary question from different sides. The leaflet may be ordered from our own society, price two cents. The six little stories would make the basis of a good program for the membership committee to arrange. The three pairs of contrasted responses could be personated by those who told the stories. These attractively printed leaflets so cleverly folded would be good to tuck into letters.

Missionary Tipperary

Perhaps you are planning a supper to open the Autumn programs. Mary Vassar has written a new version of the familiar war song which the girls will sing with a vim between toasts after dinner.

It's a long fight to bring the Kingdom,
We've a long way to go;
It's a hard fight to bring the Kingdom,
But 'twill surely come, we know.
Goodby, idle dreaming,
Farewell, selfish care,
It's a long, long fight to bring the Kingdom,
But our hearts are there!

THE HELPING HAND

OF AMERICAN WOMEN TO THE WOMEN OF FOREIGN LANDS

EDITED BY HELEN BARRETT MONTGOMERY

Will Your Society Be On The Honor Roll

It's a pertinent question, to be answered next May at Minneapolis, where we have our reports from Districts at our annual meeting.

Perhaps you haven't seen the Standard of Excellence. Here it is:

1. **A ten per cent increase in Contributors.**
2. **A ten per cent increase in Gifts.**
3. **Quarterly payments equal to one-fourth of the apportionment.**
4. **At least ten per cent of the women making personal gifts in addition to the apportionment.**
5. **Definite missionary instruction in the Sunday School, with Contributions to Home and Foreign Missions.**
6. **MISSIONS taken in at least half the homes represented in the church.**
7. **Two Mission study classes; one Foreign; one Home.**
8. **Ten per cent of the women having read at least one missionary book during the year.**
9. **Organized work among the girls and young women of the church, preferably as chapters of the World Wide Guild.**
10. **All letters from Officers promptly answered and quarterly reports sent to Associational Secretaries.**
11. **The annual observance of:**
    1. **A Day of Praise and Thank-offering.**
    2. **A Day of Prayer.**
12. **A League of MISSIONARY INTERCESSORS.**

Those Societies which attain six of the points will be enrolled in Class C; those attaining eight, in Class B; those attaining ten, in Class A; and those reaching them all will be ranked as Honor Societies. How many shall we have next May?

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Little Pearl

This happy youngster is just three years old. She ought to be happy for she represents a missionary luxury. She is the adopted daughter of one of our missionaries, Miss Martha C. Covert of Ningpo, China. There are many missionaries who allow themselves the luxury of assuming the support of good-sized families of dear little children belonging to the country where they are working. Dr. Parker in Madura has adopted ten little children who are called her birds because they lived with their Indian nurse in a dear little house called the Bird's Nest. If you could see Pearl's shining black hair, her lovely bright dark eyes, dancing with fun, the warm color flushing her olive cheeks and glowing in her red lips, I am sure that you would say that there are no children in the world prettier than Chinese children.



LITTLE PEARL OF NINGPO



ELEPHANT SHED IN WHICH SCHOOL WOULD HAVE HAD TO BE CONDUCTED BUT FOR THE TIMELY AND GENEROUS GIFT OF AN UNKNOWN FRIEND

How the Good News Came to Gauhati

I. AS REPORTED BY MISS E. MARIE HOLMES

"We were having breakfast that momentous Monday morning when a telegraph peon brought a wire. We wondered who was passing through that wanted to be put up — for this is our regulation wire. But this time "$5000 for Gauhati educational plant" danced giddily over the pink paper! It was breathed out in a whisper, shouted out with gusto, and breakfast was left on our plates half eaten while we tore like wild to share the tidings with Dr. and Mrs. Witter. We embraced and cried and laughed and sang, that the joy within might not fly away with us!

Only the evening before at the girls' prayer meeting we had talked of the need of the new plant and of the fact that God is never poor, even in war times, and that if we are in the right spirit to receive His blessings He will do wondrous things for us. Then we all knelt and each in her own language prayed her own prayer aloud, beseeching God's blessing and help in equipping the new site. '*Before* we called He answered, and while we were yet speaking He heard.' I don't know who sent this generous gift but I know that it is someone whose dwelling is close to God, for evidently He didn't have to spend much time hunting for this one to whom He entrusted the answer to our prayers.

It was good news to carry to the Christian Association that met that week. I told it in the different villages along the way as I sat with the women in the starlight while they pounded rice for the Association. This year the women again pledged the partial support of ten girls here in the boarding school. Their gift amounts to Rs. 198, just $66.00. It doesn't look big when written in figures but it swells enormously when you realize how many handsful of rice went to make it; how worn with toil in field and house the hands that sowed the grain, transplanted it, harvested and threshed it, pounded it in the evenings when the body was weary with a hard day's work and brought it as a free-will offering to the Lord in a year when the rice crop was a part failure and most of the people lived two months on jungle potatoes and leaves, having rice but once a week and sometimes not so often.

A number of new girls wanted to come to the school but were unable to provide even a small part of their expenses. For the good of all concerned we believe in holding fast to our rule that every girl must pay at least one-fourth of the cost of her board and clothing. When in a few years our girls return to their villages and make better wives and mothers because of their training, parents will be willing to sacrifice for their daughters as they do now for their sons.

I am so glad that the first gift of $1000 is a memorial of a daughter's love for her mother. It seems to me a most appropriate foundation gift for a plant which it is hoped will be blessed of God to the training of girls in ideal home relations — relations of mother and daughter while in the school, relations of wife and mother later on in their own homes.

This gift will provide a cottage for the girls, also the one we are to occupy until our bungalow is built. Some people condemn boarding schools on the ground

that several years spent in dormitories built after the European style denationalize a girl, and unfit her for the home she must enter when she marries. To avoid this peril our girls will be housed not in a large dormitory, but in small double cottages built in the regular native style only made more permanent. Attached to each cottage is a cook house, loom, denki (for pounding rice) and a garden for vegetables and flowers. One of the older girls is to be house mother, with another older girl to assist as house auntie. These two are to be entrusted with the house funds for which they are held responsible, as well as for the conduct of the house. Each family will pound its own rice, do its own laundry work, care for its younger members, and work its own garden."



BOARDING SCHOOL GIRLS BRINGING HOME MARKETING



FAMILIES READY TO START FOR SCHOOL AT THE MISSION

II. AS REPORTED BY MISS ISABELLE WILSON

"A gift of $5000 for the new school house! We were at breakfast when the cable came and up popped Miss Holmes like a rocket, flew across the road to the Witters and such shouts as came from that house!!! You would have thought some one had gone suddenly daft. We were happy, happy!

I am so glad for when we began to plan to fix up that elephant shed I did get the blues. The old shack is riddled with white ants and we never in the world could get all our children in it. Miss Holmes has brought our school up to a very high mark and the Inspectress of Schools is greatly pleased with her work, but she was not pleased when she heard we were going to



POUNDING RICE, GAUHATI BOARDING SCHOOL

fix up that elephant shed for she feared it would hinder the school. Now we will start on the new building at once, thanks to our good friend.

In March the first year of the boarding school will close. These girls who came to us from their jungle homes have all improved so much that the change is very marked, yet they have not grown out of their natural surroundings. They are as simple and plain as when they came to us, but we are impressed by the change in their manner of living and in their personal appearance, — hair nicely oiled and combed; clothes white and clean, washed by themselves; cooking nicely done; dormitory neat inside, and well swept outside.

There is work for each child. We have one wee girl of three. When the girls go to bring the wood you will see the little one running along with a few twigs in her hand and, with a pleased look on her face, she will say, 'I, too, help to bring wood to cook the rice.' I love our girls and when tired at night from my work in the zenanas I enjoy running out for a visit with them."

III. AS REPORTED BY MRS. SAFFORD

It is a joy to chronicle also that another prayer has been answered for Gauhati, "that just the right young woman to go to Miss Holmes' assistance might be found." Miss ——, a teacher of experience, with training along all the lines that will be most useful in her future work, has already been appointed to go to Gauhati this fall.

Surely the Father's blessing upon this work is very evident and the Foreign Secretary is besieged by letters from Assam missionaries, telling of the wonderful impression which Miss Holmes' school is making upon government officials, English and native, and of the consequent quickening of interest and effort for the education of girls. The results reached in the kindergarten by her original adaptation of methods to the Assamese language seem quite remarkable, and attract special attention. Government is now ready and eager to cooperate with the Baptist Mission in the education of girls not only in Gauhati but also in Impur and Jorhat. As they wish Miss Holmes' methods used in other schools, three purdah teachers have been sent to her to observe and practice under her instruction. The Mission urge the sending of two women workers this fall to Impur and two for Upper Assam where training schools for teachers will be established.

The Hindus make their physiology out of their heads. As for their cosmogony, they believe the earth is flat and surrounded by seas, with a mountain 60,000 miles high, and heaven at the top. But a new day of desire for knowledge has come, and the youth are leaving the pundits for the government schools. Now is the opportunity for Christianity. — *Mrs. Elmore.*

Tornado at Gauhati, Assam

BY MISS E. MARIE HOLMES

(Time—April 3rd)

It had been storming incessantly for about a fortnight — not drizzles or showers but hours and hours of pelting rain. Saturday night the rain started in in torrents and almost immediately wind and rain wrought furiously. While I was struggling to pull together an open window, a giant teak tree by the side of the dormitory tossed off 30 feet of branches from its top and this crashed into the girls' house with a thunderous noise. Lightning flashed the thing vividly out of the darkness. We had thought it was hailing but decided that this thunderous hammering on roof and ground was something of a more fearful nature and could only ask "what?" The crashing of falling trees was almost constant and the roar of the wind was like the bellowing anger of all the gods the nations have ever taken unto themselves. The lightning played incessantly and with a strange weirdness that made it appear to spring from the earth. The wind had blown open a locked door in the front of the house and as we went to close it we were drenched with rain. One corner of my bedroom was not leaking but the rest of the house was pouring rain as if there were nothing between us and the clouds — pictures, furniture, books, bedclothes, everything soaked, and the water on the floor up to our ankles.

When the storm had spent some of its fury Mr. Stephen and a servant came to inquire for us, and we all ran over to the girls' house. We found them huddled together, the larger ones weeping and undone but each holding a younger girl in her arms. Singularly, the wee ones were tearless and quiet but with eyes full of wonder and alarm. Mr. Stephen brought in samples of the hail stones which were the size and shape of a door knob in America and their weight was reported variously from half a pound to a pound and a half each. We used every scrap of uncut cloth in the chest trying to supply dry clothes for the girls. As we couldn't spend the night in our flooded quarters Mr. Stephen offered us his office and bedroom. It was close accommodations for our large family but, as many of the girls had lost their bedding, it was good to lie close and snug. Almost all the servants and boys in the lines had been rendered shelterless so they, too, came to the big bungalow, the men being provided for under the house and the women on the veranda. What a long night it was. The children had been too thoroughly aroused to quiet down quickly and we were kept busy covering them up. If any had been disposed to sleep in the morning I think the weird mourning of thousands of birds robbed of their nests would have compelled them to get up.

Oh, the desolation the morning light revealed. Gigantic trees had been snapped off like match stems. There was not a fence or outhouse standing on the girls' compound. One side of the dormitory had been knocked in by the falling tree and plaster and twigs lay in a pool in the midst of which was the girls' bedding just as they ran and left it when the wall fell in on them. We baled out the water, shoveled off the debris, extricated the bedding, and then went to the schoolhouse.

This was the sorriest sight of all. The roof was lifted, half of it twisted into a curl and tossed to the ground. Pictures were a conglomeration of torn print, broken glass and battered frame; tables and chairs topsy turvy; maps fallen; our new blackboard wrenched from its frame. After one peep into the kindergarten I wanted to run away and forget it. Everything flooded and stirred into a grand hasty pudding on the bamboo mat. Almost every article in our little child's haven was damaged. Most of these had been the gifts of personal friends and had been selected and sent us from all parts of India, China, Japan, Scotland and America. The charts and vernacular apparatus I had been working on almost all my leisure time since I first came to India. But here I was mourning over tools and adornment while hundreds of people were houseless. Sunday morning though it was, the girls pitched in and we moved all that could be saved to that part of the school building where the roof was left and things could be protected from thieves; then I started out to see how my non-Christian friends had fared.

Hardly two squares of any road were free from a giant tree blocking it from end to end. Scarcely a fruit of any sort was left on the trees. Every full-sized banana tree was felled to the ground while the younger plants were torn into ribbons. But two deaths were reported, largely due to the fact that the trees seemed to fall away from rather than toward the houses. Friends and strangers alike repeatedly asked if it stormed this way in America or England. They thought it an imported performance as most wonderful and new things are. I met an old woman in the nineties who said she had never seen such destruction before, except at the time of the earthquake, nor heard her mother tell of any such storms.

Monday the work of reconstruction began in earnest. Hundreds of prisoners were put to clearing the roads, many of the trees having to be dynamited. They were offered to any one who would cart them away but they were too huge for private parties to tackle and every man was busy with imperative repairs on his own house. The school buildings seem to have suffered particularly, an especially heavy loss to the government at this time.

The missionaries decided that the only thing for us to do was to give the girls a six weeks' vacation — due a little later — and try to hurry the buildings on the new site so that we might move over there and open school in one of the cottages. This time I think the Lord *was* in the wind, for greater effort will now be made to rush the work and provide our new quarters. You may picture us as being in the midst of a junk shop, with furniture, boxes and school things piled high, carpenters hammering away at sheet iron trying to repair the roof, the walls bare except for flood stains, and the wet plaster giving out an unpleasant odor. But don't think of us as being greatly cast down, for our hopes and faith rise above the roof that doesn't protect us and "we know that all things work together for 'our' good."

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Editorial Notes

A card sent by LAURA H. CARSON to her sister, March 10th, 1915, states that she reached Haka February 10th, was perfectly well and stood the trip splendidly. She has taken charge of school, hospital, literary and woman's work and has her heart and hands both full. She finds only one white person in Haka outside the mission.

MISS COURT writes that no words can tell how they miss Mrs. Goddard, and of her hope that some one is coming to take the place left vacant by Miss Elgie's resignation. "The work is altogether too heavy for one person," she writes, "and while MISS ZIMMERMAN has made a brave try this spring, it has told heavily on her."

The death of Miss Fannie E. S. Heck, President of the Woman's Missionary Union of the Southern Baptist Convention, on August 25, removes the most inspiring missionary leader among Southern women. Recognition of her large service will be given later.

Mrs. Elmore of India tells a good story, showing that tastes differ as to color of the skin. An Indian woman, to whom she had been appealing, suddenly said to her: "You say you are God's servants and He loves you — then why did He make you so bleached and faded?"

Are There Too Many Missionaries in Japan?

CONDITIONS IN IBARAKI, ONE OF THE INLAND PROVINCES

Contains	**45 cities**	**336 towns**	**2033 villages**
Has Christian workers in	**11 cities**	**2 towns**	**36 villages**
Unreached	**34 cities**	**334 towns**	**1997 villages**

The Christian workers of all denominations number thirty. Seven of these are volunteer and seven paid Japanese Christians. Sixteen are foreign missionaries, two of whom are Baptists. Are two Baptist missionaries our fair share, to proclaim the gospel to these thirteen million people, not ten per cent of whom have ever heard the story of God's redeeming love?



CHINA'S DAUGHTERS

BY MARY JONES

TO reach the standard already attained by Japan in the schooling of her children, Dr. Faunce says China must have schools for forty million, and "not for a hundred years to come can China care for the education of its own children."

ARE THE CHINESE GIRLS AND WOMEN CAPABLE OF RECEIVING AN EDUCATION? ARE THERE ANY CULTURED, CAPABLE CHINESE WOMEN TODAY? ASK THE PRESIDENTS OF COLUMBIA, OBERLIN, ANN ARBOR, ETC., OR GO TO CHINA AND SEE WHAT THE LIVES OF DR. MARY STONE, DR. KAHN, DR. LEE, DR. HU, DR. TSAU AND OTHERS MEAN TO THE WOMEN OF THEIR COUNTRY TODAY. HAVE WE BAPTISTS ONE ON THIS LIST? NO. WHY? WE HAVE BEEN SLOW TO REALIZE EDUCATIONAL WORK AS WORTHY MISSIONARY ENDEAVOR, BUT WE HAVE WAKED UP, WE ARE MOVING FORWARD. LET US NOT WAVER ANYWHERE ALONG THE LINE. ARE WOMEN HAVING THE NATIVE ABILITY OF THOSE OF THE ABOVE GROUP RARE IN THEIR COUNTRY? NO.

MANY PROGRESSIVE FAMILIES IN AWAKENED CHINA ARE EDUCATING THEIR DAUGHTERS ANYWHERE THEY CAN BE PLACED IN SCHOOLS USING WESTERN METHODS AND TEACHING WESTERN BRANCHES. IF WE DO NOT RECEIVE THESE YOUNG WOMEN, MANY WILL GO INTO NON-CHRISTIAN SCHOOLS, PUBLIC OR PRIVATE, WHERE THERE IS LITTLE SAFE TEACHING ON THE RIGHTS AND PRIVILEGES OF WOMANHOOD, BUT WHERE THE BEST IN HER OLD LIFE IS LOST, AND LITTLE STRENGTH FOR TRIALS IN THE NEW LIFE IS GAINED. SHE IS ADRIFT; OTHERS FOLLOW IN HER WAKE, AND SUCH HAVE LITTLE FOR THE BLESSING OF HOME OR COUNTRY. WHAT CAN WE DO TO STEM THE TIDE? FOR REPLY READ FROM THE FINDINGS OF THE NATIONAL CONFERENCE HELD IN SHANGHAI, FEBRUARY 1913,

> "In view of the fact that women will have a large share in the new national life, and that they must meet false views as to the most fundamental relationships of life, as well as new temptations and new responsibilities, the importance of character training cannot be over-estimated. The walls which guarded the young girl are being demolished rapidly, and the spiritual walls which can protect her purity and peace are rising only slowly. The girls who leave Christian homes and schools to enter these new conditions must know more of the world than their mothers did, must have more poise and self-control, and above all they must have the spiritual power of the indwelling Christ and the sense of a divine call to service."
>
> "We favor the speedy establishment of more and better primary schools for girls, especially in country districts."
>
> "Women of special training, experience, adaptability, and broad outlook in educational matters are urgently needed for all the larger educational centers."

IS YOUR DISTRICT DOING WHAT IT CAN?
IS YOUR CHURCH DOING WHAT IT COULD?
ARE YOU DOING WHAT YOU WOULD, IF YOUR DAUGHTER / SISTER / MOTHER LIVED THERE?
IS ANY SCHOOL BEING CLOSED DOWN THIS YEAR BECAUSE OF YOU?
ARE ANY STATIONS UNDERMANNED OR ANY MISSIONARIES OVERWORKED BECAUSE OF YOU?



SPRINGTIME IN HER SOUL

Morioka, Japan, May 14.

I'm really too busy! But it can't be helped when there are so many things to be done and so many opportunities and I the only woman missionary on this very important station. The work is growing and I am happy to have so many opportunities. People here in Japan are turning to Christ, but as yet the majority of them seem unmoved. The cherry blossoms are at their best in Morioka now; in the valley and on the plain, the trees are a perfect mass of pink or white bloom — and in the distance the mountains covered with snow.

Mrs. F. W. Stedman.

ONE OF THE SHEPHERD'S LAMBS

Tokyo, Japan, May 11.

We have more pupils this spring than usual. Six of our girls were baptized on Easter. This last week-end I spent in the country where I go once in a while. Nearly one whole day was spent in walking, distributing tracts and talking to the people in their homes. These little hamlets appeal to my sympathy, for they have almost no chance. I found one woman who had never heard even the word "Christian teaching"; another woman wanted to hear and listened gladly to what I told her, but with two little children could not go to the nearest place where there is an evangelist. On Sunday afternoon we went three or four miles into the hills to a lonely house, to see a girl of nineteen who has lain for eight months suffering with tuberculosis of the spine, and now of the lungs also. Such a sweet, patient face! She is a believer as far as she knows, and I'm sure the Lord is loving and tender to such a lamb away in the wilderness.

M. A. Whitman.

CANNOT WE HAVE MORE KINDERGARTENS?

Hangchow, China, April 30.

Some years ago a company of Chinese men visited the foreign kindergarten in Soochow and one man was much impressed with what he saw, and felt that all Chinese children should have this training. He asked if they would train teachers for him and they consented to train any he would send. For some time he could find no one, but at last two were located who were graduates of Mission schools and Christian girls. He put them in the Training School and paid all of their expenses. In the meantime the Revolution came on and conditions were changed, but we kept these girls in school. They came to their final year and he had told them nothing of his arrangements for the next year. They decided to write and inquire. He replied that he would abide by his arrangement and pay them when the fall term opened. Fall came and they heard nothing from him Time passed and October came and at last he summoned them to come and see him. They found he had a fully equipped kindergarten ready for them, including a piano, in a large Chinese building which formerly was a yamen. It was my privilege to visit the school and meet this most interesting man. This gives a little idea of what a hold the kindergarten has on the people.

Helen M. Rawlings.

GIVE THEM A CHANCE

Ningyuen, West China, April 23.

When our school opened for the spring term, our numbers just about tripled. Our appropriation was not large enough to run so large a school, but the children begged and the parents begged, and it was hard to turn the girls away. If you know something of the narrowness and wretchedness of the average Chinese woman's life, you can easily imagine what it means for these girls to learn to read and write, and get a glimpse of the outside world in their geography and English. But of greater importance are the lessons of life they are all unconsciously learning through school companionship and discipline. There are many things about the customary mode of Chinese living which makes this phase of school life very important to the girls and it is fascinating to see how eager they are to learn; but we also have the message of God's love and of eternal life to give them. Sometimes when missionaries have had just as much to offer the people have been unwilling to accept it, but now they are begging to come to us. How can we turn them away!

Nearly a year ago Whang Deh Tsun — a very bright, pretty girl of about thirteen — moved into a house across from the school. Ordinarily girls of her age could not come to a day school because custom would not allow them on the street, but living so near her parents let her come to us. She can come only a little while longer, however, for she is to be married, although she would much prefer not. The other day she said: "I wish I were a little girl again and could grow up in your school." Poor Whang Deh Tsun! Her chance has gone, but if you in America can only stand back of us, hundreds of other girls can have what she longs for but must lose.

Mrs. J. C. Jensen.

WHAT ARE THEY AMONG SO MANY?

Ningpo, China, April 18.

I will tell you a few things about out city hospital and work. In the immediate city we count about half a million inhabitants and all of the two million in the country nearby us have to come to us for modern medical aid. We

have three foreign hospitals, of which ours is the oldest. *Each has a capacity of about sixty beds*, but we are able to accommodate about ten more on the floors in emergency.

The other day as I came out of the operating room, I discovered a new patient under the operating table, put there in my absence by the matron, as that was the only vacant space we had at the time. The women in the ward assured me, when I had tried to find out if it was a person or a pile of bedding under the table, that it was a sick woman whom we could not have refused to admit.

It is really a pity that we have no more room for women in our hospital. Only twenty beds are found in their department and quite often our private rooms are being used for men who have a mother or a wife with them to wait on them. Patients who can afford to do so nearly always insist on bringing their own servants. A Chinese lady never combs her own hair even when she is at home.

We have a good many from the middle and better classes who come for medical aid, all of whom are able to pay for room and board and medical fee. Our hospital here is really self-supporting, paying for two Chinese doctors and servants and helpers needed about the place. But whether it be for rich or poor, it is a blessed work to be able to do for the salvation of mankind.

ANNA A. MARTIN.

CHINESE HOME MISSION

Swatow, China, April 18.

Do you know what makes me happy when so many hearts are sad? There are many reasons, not the least of which is that we now have the largest class that has ever studied in the Woman's Bible Training School, 47 in all; 13 of them wives of preachers and teachers in the Academy. That means that in the future we will have a few more efficient preachers' wives who will be a real help to their husbands. Among the 47 there are four who came to us as heathen, but we are hoping and praying they will be Christians when they leave us. Two of them are now very different from what they were and one other has asked me to pray for her. Six baptisms on Easter Sunday is another cause for rejoicing. Two of them were men, one a schoolgirl and another a student in the Woman's School. The latter is the first fruits among the women of the work done by the Chinese Missionary Society in their home mission field — a good result of Bible-woman's work.

MELVINA SOLLMAN.

How Will You Answer This?

Mrs. Elmore, of Ramapatnam, had been speaking at a large meeting in India, and as she concluded she was met by this question, put by a man of caste:

"Madam, do you know the living God?" "Yes," I said.

"If He be God, why don't you come and tell us? And if He be a God of justice, how can He save the Americans when they know how we suffer and are trying to know God, and do not come and tell us?"

What could she say? And what answer could you make?



SARAH BACHELOR MEMORIAL SCHOOL, NINGPO
(Photograph sent by Miss Helen Elgie)

THE LORD'S REMEMBRANCERS

Then they that feared the Lord spoke often one to another; and the Lord hearkened and heard, and a book of remembrance was written before him . . . and they shall be mine, saith the Lord of hosts, in that day when I make up my jewels. Mal. 3, 16, 17.

"The weary ones had rest, the sad had joy that day.
I wondered how!
A ploughman, singing at his work, had prayed,
'Lord help them now.'

Away in foreign lands they wondered how
Their single word had power!
At home the Christians, two or three,
Had met to pray an hour!

Yes, we are always wondering, wondering how,
Because we do not see
Some one, unknown perhaps, and far away,
On bended knee."

PRAYER LEAGUES

Continued evidence is given of the new prayer consecration that is awakening in the churches. Some of those who had already cut the prayer pledge from MISSIONS and sent to the editor are planning to meet regularly with other like-minded women for intercessory prayer. Any who wish to help in the formation of these prayer groups may send to headquarters for the registration cards of the League of Prayer, a facsimile of which was given in the September number of MISSIONS. Each of these registration cards has a duplicate which is signed, detached and kept by the member as a reminder, while the registration card itself is forwarded to the address given. Topics of prayer will be suggested each month in MISSIONS.

A PRAYER LIBRARY

A new form of service is now open to the Lord's remembrancers by which each one may help to create a new appreciation of the power of prayer, and a fresh understanding of its practise and laws among the women of her own church.

Through the cooperation of the publisher, Fleming H. Revell, a library prayer is now available. A special edition of four of the most helpful books on prayer has been made in uniform binding. The four books are packed in a neat, strong, paper box, and sold to us at a remarkable reduction. The books are: *With Christ in the School of Prayer*, Andrew Murray; *Quiet Talks on Prayer*, Gordon; *Individual Prayer as a Working Force*, Gregg; *The Ministry of Intercession*, Andrew Murray. The retail price of these books is respectively 60 cents, 75 cents, 60 cents, 60 cents, or a total cost of $2.55. In the library binding we can sell the entire four for $1.50. *No orders will be taken for separate volumes. Each order must be for the library.*

An edition of 250 sets is our first venture of faith. We believe that this edition will be very quickly taken up. It is, therefore, important that any one desiring a set to give as a Christmas present to her pastor, or to use as a circulating library in the prayer league, or Sunday school class, or Circle, shall order immediately.

THE ANNUAL DAY OF PRAYER FOR WOMEN'S FOREIGN MISSIONARY SOCIETIES

will be observed Friday, November 12th, from 10 A.M. until 4 P.M. The change in month has been made at the request of Women's Boards in various localities and was approved at the Triennial Conference in New York. It will be an advantage to begin the work of the season with this day of prayer and we shall avoid the conflict with denominational days in January.

The Federation will publish an outline program for local use and The Bulletin issued in October will furnish valuable material, prayers, readings and music, which will help toward unity of spirit and supplication. This will be invaluable to Leaders.

DO WE BELIEVE IN PRAYER?

IF WE DO, FRIDAY NOVEMBER 12TH, WILL BE OBSERVED IN EVERY CHURCH.

Outline programs — $1 per 100. Bulletin for October — 10c per copy. Bulletin subscription — 25c a year, issued quarterly.

Order from your Woman's Board or from M. H. Leavis, Agent, West Medford, Mass.

Orders should be sent to Miss Frances K. Burr, publisher, 450 East 30th Street, Chicago, Ill., or to the Bureau of Literature, Room 702, Ford Building, Boston, Mass. Send postal order and address to either of these depots of supplies and the books will be sent postpaid.

DR. FOSDICK'S NEW BOOK

A remarkable book on prayer recently written by Dr. Fosdick and published by the Y. M. C. A. Press we were unable to include in the library. This can be secured from any book store for 50 cents. It is entitled *The Meaning of Prayer.* It contains a portion for each day in the year, scripture, comment and prayer, and at the end of each week most illuminating summaries and discussions. Many are using these brief spiritual and most helpful daily lessons on prayer in family prayers or daily devotions. The circulation of this book and of the four included in the library is a form of missionary service whose value can hardly be overestimated.

COVENANT OF PRAYER

The following covenant of prayer has been prepared for us by the women of Michigan. The last sentence gives one of the golden keys to a richer life of prayer:

COVENANT OF PRAYER

That God may honor the Lord Jesus in me and in His church, I will try with God's help to pray daily that my own life, and the lives of all the Baptist Women of our state, may be enriched spiritually; that we may know and cultivate the Christian standard of giving; that we may serve in whatsoever way He wishes, and that our Young People may have a spiritual awakening and true consecration to Jesus Christ. I will not forget to thank Him for answers to prayers in the past.

PRAYER IS ASKED

That our outgoing missionaries may be guided and strengthened and given a new vision of their task.

That Chinese Christians may be made adequate to meet their new responsibilities.

That the spirit of Christ may fill the hearts of Christian students in the colleges of America and the Orient.

That our missionaries may more and more seek to develop leaders among their converts.

That the spirit of cooperation and unity may increase in our missions, and that Christians everywhere may emphasize fundamentals.

That missionary physicians and nurses may be secured for the needy hospitals and dispensaries of the foreign field.

That a new consecration of our money to the needs of the Kingdom may be given.

PRAYER LEAFLETS

The Living Way Print, 644 Merrimac St., Oakland, Cal., publishes many leaflets on prayer, among them the one which follows. These may be obtained for the bare cost of printing by writing to the publishers.

THE INTERCESSORY MISSIONARY

S. C. TODD

Some years ago my eyes fell on the record of a wonderful work of grace in connection with one of the stations of the China Inland Mission, where both the number and spiritual character of the converts had been far greater than at other stations, and yet the consecration of the missionaries at the latter had been just as great as at the more fruitful place.

This rich harvest of souls remained a mystery until Mr. Hudson Taylor on a visit to England discovered the secret. At the close of one of his addresses a gentleman from the audience came forward to make his acquaintance. In the conversation which followed Mr. Taylor was surprised at the accurate knowledge the man possessed concerning this Inland China station.

"But how is it," Mr. Taylor asked, "that you are so conversant with the conditions of that work?"

"Oh," he replied, "the missionary there and I are old college mates, and for years we have regularly corresponded, he has sent me names of inquirers and converts and these I have daily taken to God in prayer."

At last the secret is found! A praying man at home, praying definitely, praying daily for specific cases among the heathen — this is the intercessory missionary idea. This man had become a real intercessory missionary.

How different the record of missionary service would be if each missionary on the field had such an intercessory missionary to hold up his hands.

* *

ARE YOU A PRAYING MATE FOR SOME MISSIONARY?

* *

I would rather train ten men to pray than a hundred men to preach. — *MacGregor.*

Needs for Some One to Fill

THERE IS NO DANGER OF SENDING TOO MANY ANSWERS TO THIS PRAYER

SHAOHSING, CHINA

The school has become filled to its present capacity and badly needs another building, or its equivalent in enlargement of the building now occupied. That dormitory should not be crowded with forty girls. The air space is not sufficient for so many.

Then our church; O, how I wish you could see it, crowded often before a single child comes in, and then when the Junior Church enters there is no room for them. They pack into the seats so tightly that I wonder there is any order at all during the opening of Sunday school. Many of them sit on the floor around the pulpit stand. It would be useless to urge more people to go to church until we give them a church building, as the old one is already being filled every Sunday. A larger church is an immediate need, and the Chinese Christians have already started a fund to help build a new church. Their gifts are, of course small, but some are very generous when we consider the meager salaries they get.

Dr. Goddard is certainly a hard working man. I'm so glad that he will have Dr. Barlow to work with him this fall. If one foreign doctor keeps the hospital almost full all the time, when there are two at work I expect it will be too small for the patients who will want to come. One thing I'm quite sure of is that our present supply of SHEETS, PILLOW CASES, PILLOWS, BLANKETS, GARMENTS, SOAP, and FACE CLOTHS is already insufficient. Dr. Goddard is going to order a few more sheets, and we are making garments. The linen we began with when the hospital was first built is beginning to wear out from constant washing. There is no reserve supply for emergencies, as we need all we have for constant use. We also need bath towels, in fact all sorts of towels: the glass toweling we use for drying medicine glasses, and the other kind for roller towels in the bath rooms. Some day I hope we may have enough blankets to make the patients comfortable without the use of the *heavy cotton quilts* we now use. If a patient is very ill and weak, the weight of the quilt is very tiring. When I first began my work, I thought the Chinese *preferred* a hard bed and the heavy quilt, with a pillow made of straw. Do they really? *No, they do not;* we only think so, because we know this is what most of them have at home. We have just six feather pillows in the hospital and they are constantly in use in the women's wards. Two patients have asked if they could have more than one single blanket, so as not to use the heavy quilt, for they said the weight of it tired them. I really wish we had enough sheets, blankets, and bed spreads to make their beds as we do in our American hospitals. The latter is a luxury that I hope some day we may grow to, but now we must be content with actual needs — sheets, blankets, towels, toweling, face cloths, rubber sheeting, etc.

ALMA L. PITMAN.

NOTE. Send supplies by parcel post to Shanghai. Wrap very strongly; address to Miss Pittman care of Mr. Roy D. Stafford, Range Road, Shanghai. Mr. Stafford is the mission secretary and will forward these supplies with others to Shaohsing. Parcel post to China is 12 cents a pound. The weight is limited to eleven pounds, but it is better to send three or four pound parcels than those bulkier and heavier. Please send a postal card to MISSIONS telling what you have sent so that I may report God's gracious answers to prayer. How the Chinese would love a red woolen blanket!

Why not have a hospital shower? A warm, heavy, spring shower that will pour steadily from every state in the Union until all the hospital needs are met. Each woman who sends one sheet, or towel, or wash cloth wrapped round a cake of soap helps to meet the need. Why not pray for enough warm red blankets to brighten and comfort every bed in the hospital?

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Progress for Women

In Japan, the first historian was a woman. Ancient history records nine women who have ruled the nation.

Within the last five years an educational awakening has come among the women of the world, which is more far-reaching than all new educational projects for men within the last fifty years.

SOME SUGGESTIVE WAYS OF WORKING

EDITED BY MARTHA H. MAC LEISH

Our Part in the Five-Year Program

The splendid denominational advance planned at the Convention in Los Angeles can certainly be made if each Society of the Convention assumes its share, and each individual church sufficiently increases its devotion and service.

The officers of our own Society have been carefully studying the facts to determine what contribution we should aim, during the next five years, to make to the whole great achievement. We find that financially we should expect, by 1920, to double our present income, reaching by that year $600,000. At present we have not more than 20 or 25% of the women and girls of our churches actively interested in mission work. By 1920 we should have at least 50% serving as active agents in this great work of world evangelization. Among the nearly 13,000 Baptist churches of the North, we have woman's mission societies in only a little over 3,000. By 1920 we should have 6,000 organized woman's mission societies in as many churches. Our work with the young women and girls is the least developed of all. There are less than 650 Young Woman's mission societies, but with our fine new World Wide Guild plans we shall grow rapidly at this point. By 1920 there should be at least 3,000 chapters of the Guild, and this is easily possible when we consider that there may be two or three chapters in one church.

To realize this aim, which is large enough to be truly stimulating and inspiring, every one must help; also, we must consider it in detail, determining how much belongs to each year. Checking up our progress year by year we shall know how successfully we are advancing to the goal.

The one great danger in such an effort is lest the attention be focused too solely on the external results. If we reached all these aims without a great deepening of the spiritual life; a far stronger and more compelling sense of our obligation to do our honest part as a denomination in bringing in the Kingdom of Heaven; a largely increased willingness to deny self for Christ's sake, little lasting good would have been accomplished.

As Christians we deeply need the great lessons which the people of Europe are learning today. There fathers and mothers are, without repining, giving their sons to save honor and country. Can we not give ours, and our daughters too, to save a dying world? There they count nothing dear unto themselves, but give all for country. How much have we denied ourselves for Christ's sake? God has given us wonderful opportunities to share nobly in His great plans. We have played with them. We have not even conceived of the greatness of the work laid upon us. Both abroad and at home we have failed to comprehend and to seize the great possibilities for service offered to us. But again, in God's great patience, opportunity knocks at our door. Shall we not, as a denomination, rise above the temptation to self-indulgence, to the wasting of time and power in doctrinal controversy, to complacency that we are not as other men are; and humbly praying God to show us our weakness and to fill us with His power, enter with heart and soul into the fight for good against evil, light against darkness, God against the powers of destruction.

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Investments in the Oriental Building Association

Have they been offered to you? They are gilt-edged securities which bring unusually large and satisfactory returns. Would it not be a joy to any woman to know that she was the actual owner of shares in the school buildings in which is going on the great work of educating the future Christian mothers and teachers of the new Orient; or that she is one of the veritable owners of a home for missionaries who without it would be unable to do their work?

All these opportunities and more are

offered by the Association. There is a chance to invest in kindergarten work for the children of the Liu Chiu Islands, among which Captain Bickle sails in his Gospel ship. There is a most unusual opportunity to invest in the remaking of a whole tribe of people. The Eurikalas of India, a robber caste — which means that every child born into the tribe is of necessity a robber — have been so influenced by the work of some of our Baptist missionaries, that the British government has offered to co-operate with us in the work of reclaiming the tribe. You may purchase shares in the kindergarten which is to be built for the little children.

That a very large number of women and girls may enjoy the privilege of sharing in these investments, the stock has been placed at $10 a share. If you have not seen the literature descriptive of the Association and the securities which it offers, apply to your State Secretary, or send to Miss Frances K. Burr, 450 E. 30th St., Chicago. There should be an agent in every church.

A foot-note in the Association's circular states that these stocks have no relation to apportionments, and should not be credited to that account, but should be regarded as a free-will expression of gratitude for the great blessedness of having been born in a Christian land; and should form a part of that sum in excess of apportionment which we rejoice to give for work which without it must die.

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District Items

The slogan of the East Central District: "*Our Father's Business, Ours.*"

A standard of efficiency has been worked out for associations and circles. The district offers an additional share in its work as a reward to the banner association and circle.

The Northwestern District is proud that two of its missionaries in China have been honored by being called to represent our Society in interdenominational institutions of the highest grade. Miss Nourse goes to the new Ginling College in Nanking and Miss Withers to train the Chinese nurses in Canton Christian College. In fact they are proud of every one of the splendid missionaries who represent them.

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Everyland Notice

Beginning with the December number, *Everyland* will become a 32 page monthly at $1 a year. It is a change that many have hoped for and it will delight the girls and boys. Be sure to use at least one subscription for Christmas and send your own renewal promptly to Literature Dept. Woman's American Baptist Foreign Mission Society, 704 Ford Bldg., Boston, Mass., or to M. H. Leavis, Agt., West Medford, Mass.

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WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY

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New Publications

1 — New Recruit Leaflet (missionaries sailing in the autumn of 1915)
2 — Young Woman's Manual
3 — Introducing the World Wide Guild
4 — Standard of Efficiency for Associations
5 — Standard of Excellence for Societies
6 — Questionaire
7 — Simple Suggestions for State and Assn. Officers
8 — Mother Bentley's Annuity
9 — Safe and Sane Investments
10 — Covenant of Service
11 — Covenant of Prayer
12 — Our Deepest Need
13 — "King's Highway" Poem
14 — Certificate of Stock in Oriental Buildings Association
15 — Flyer giving names of buildings to be divided into shares of stock
16 — Letter to Juniors
17 — Letter to Little Helpers
18 — Letter to Cradle Roll
19 — Foreign Mission Plans for the Sunday School
20 — District Map (reprint)

An attractive envelope containing samples of all our latest publications for free distribution, will be mailed upon request.

A beautiful responsive service made up of passages from the Bible and appropriate hymns may be secured from the Presbyterian Woman's Board of Foreign Missions, Room 818, 156 Fifth Ave., New York City. Single copy 2 cents; 15 cents per dozen; 75 cents per 100.

Department of Missionary Education

Conducted by Secretary John M. Moore, D.D.

The Five-Year Program And Our Sunday Schools

The American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society are cooperating in a plan to make Home Missions interesting to Baptist Sunday schools. This plan fits exactly into the FIVE-YEAR PROGRAM of the Northern Baptist Convention, both educationally and financially. It is undoubtedly true that if we are to reach the larger financial goal for our missionary work we must discover new sources of income and our Sunday schools are a fertile field.

The period from now until December 31st by an agreement of all the missionary societies is especially designated for the presentation in the Sunday schools of the work in the home land. Every Sunday school is asked to do at least these three things:

1. *Make a Thanksgiving Home Mission offering.*
2. *Provide at least for a fifteen minute Thanksgiving Home Mission service.*
3. *Use the graded Home Mission stories five minutes each Sunday during the six weeks preceding Thanksgiving.*

These Thanksgiving offerings are divided equally between the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society. Gift boxes, one for each class, are provided for the gathering of offerings during the six weeks preceding Thanksgiving.

The programs furnished in previous years have been considered by some schools to be too elaborate. There is provided this year a simple fifteen minute program which may be used in the Sunday school session and which requires no rehearsal. It is earnestly hoped, however, that a very large number of schools may not be content with this, but may use the morning or evening service on Sunday, November 21st, for a great Thanksgiving Home Mission concert program. For this longer program two courses are suggested:

1. *Use the fifteen minute souvenir program, adding additional features as desired, or*
2. *Use "The Land of Brotherhood," a fine concert program published last year and still available. Samples free.*

Do not fail to secure and use the Home Mission stories which may be told in connection with the opening exercises of the whole school or each department or they may be used by the teachers in their classes.

Stories, programs and gift boxes may all be obtained from the Department of Missionary Education, 23 E. 26th St., New York City, or the Woman's American Baptist Home Mission Society, 2969 Vernon Ave., Chicago, Ill.

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Home Mission Sunday School Stories, free to teachers and leaders of Junior Societies, Bands and young people's organizations. Send to Literature Department, Woman's American Baptist Home Mission Society, 2969 Vernon Avenue, Chicago.

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The Bible Congress at the Panama Exposition was a notable occasion, marked for one thing by the public ceremony of handing over to the Japanese Christians and their friends a copy of the Bible in English, prepared by the American Bible Society for presentation to the Emperor of Japan on the occasion of his approaching coronation. The Mikado has consented to receive it, and the Japanese Christians will present to him at the same time a copy of the Bible in Japanese.

MISSIONS' QUESTION BOX

ANSWERS TO THESE QUESTIONS WILL BE FOUND IN THIS ISSUE OF MISSIONS

1. What are the missing words? "A M. . . . . T. . . . for M. . . . . W. . . . . ?"
2. To what church do Evangelist Aaron and Deacon Abraham belong?
3. What day of the year is Chinese New Year?
4. Where were 79 Persians waiting for a preaching service?
5. What country has a woman colporter and what is her name?
6. Who made an address on "How to win our pupils over to become Christians?" and where?
7. At what place did a family come nearly 60 miles across the prairie to unite with a church?
8. What city had a public school of 1500 in which every child but one was Italian, and that one a Jew?
9. Among how many Indian tribes is the Home Mission Society doing work?
10. Who wants phonograph records and Christmas boxes?
11. Where did 385 persons profess conversion as the result of a revival?
12. When was the first Baptist Hymnal published in this country?
13. To what Association do the Baptist young people belong who raised the money to build a meeting house for the Mono Indians?
14. What Indian church raised $60 last year for its own missionary to another tribe?
15. How much per pound is parcel post to China?
16. Where can the Historical Address of ex-President Clinch on the Northern Baptist Convention be found?
17. Who declined to dine with a member of the Cabinet on a Thursday evening, and why?
18. Where did delegates to a Baptist conference walk 100 and even 200 miles to attend?
19. Who represents the faculty on the Kimpesi cradle roll?
20. What aviator scattered lectures and sermons over a city from an aeroplane?

PRIZES. Two prizes are offered: 1. To the subscriber answering every question correctly for six months. 2. To the subscriber answering the largest number of questions correctly during the year 1915.

FACTS FOR THE MISSIONARY MEETING

Gleaned from the *History of Christian Missions* (Charles Scribner's Sons, New York).

The Presbyterian Mission at Elat, German Kamerun, West Africa, once a cannibal region, has 2,297 members, and 15,000 contributors by envelope to support its 107 evangelists and 70 village schools. Two men and four women started this work 19 years ago. There are over 3,300 candidates on the waiting list, two years of probation and teaching being the rule before church membership is granted.

The first medical missionary to China was Bernard Rhodes, who went to China about 1699 and attended all ranks, from the Emperor down, dying in 1715.

The first modern medical missionary to China was Dr. Peter Parker (1835) of the American Board. By 1890 the number of medical missionaries had risen to 125, and in 1913 was 435.

Modern medical missions in India date from 1783, when John Thomas, a ship's surgeon, began missionary work in Bengal.

There are 40,000,000 Indian women confined in zenanas, and 26,000,000 widows, 335,000 of whom are under fifteen, and 111,000 under ten; not one woman in 10 in India can read, and only one in 100 girls of school-going age are at school. Surely here is a field for woman's work.

In the last ten years 700 nurses have joined the Nurses' Missionary League, and 230 were at work abroad in 1914.

In the ten years from 1901 to 1911 the Baptists in India gained 53.1 per cent, or in actual numbers 115,256, the total in 1911 being 332,171. The Anglicans number 332,807; the Presbyterians 164,069; Methodists 162,367; Congregationalists 134,240; Salvationists 52,199.

In Burma the Baptists have by far the largest number of Christians: Baptists 120,549, Roman Catholics 50,770, Anglicans 9,999.

MISSIONARY PROGRAM TOPICS FOR 1915

January. Chaos or Christianity.
February. Christianity the Hope of the East.
March. Children in Non-Christian Lands.
April. Missionary Practice through the Use of Tracts.
May. The Baptist Fleet.
June. The Instrument and the Inspiration of Missions — The Bible.
July. The Problem of the City Church.
August. The Problem of the Country Church.
September. State Missions.
October. America's Yesterday and Its Tomorrow.
November. A Mighty Task for Mighty Workmen.
December. Home Mission Contrasts: Home Missions "Inaction" or Home Missions "In Action."

NOVEMBER TOPIC: A MIGHTY TASK FOR MASTER WORKMEN

HYMN; PRAYER; SCRIPTURE: Matt. 25 : 14–30; HYMN

I. THE WORKMEN (Snapshots, three minutes each)
   1. Four kinds of church members (pages 112–113).
   2. Common honesty (pages 115–118).
   3. The problem of the unemployed in the church (page 191).
   4. A GIRL AND HER JOB (pages 89–90).

II. THE WORK
   1. A cross section of American humanity (pages 180–181).
   2. Gospel team work. The Wichita Plan (page 64).
   3. A concrete definition of Home Mission work (pages 145–147).
   4. The challenge to *our* church.

Notes

This program is based upon the new Home Mission text book, "The Churches at Work," by Dr. Charles L. White, Secretary of the American Baptist Home Mission Society. The price of this book is 60 cents, cloth, and 40 cents, paper, postpaid, and it may be obtained from the Department of Missionary Education, 23 East 26th St., New York City, or from the American Baptist Publication Society.

The program should be presented if possible by members of a study class which has used this text book.

For further information concerning the Wichita Gospel team work secure pamphlet, from Church Federation, Wichita, Kansas, price 15 cents.

For the presentation of "A Concrete Definition of Home Mission Work" let the committee in charge place pictures from magazines about the room, and drawings on the black board giving a concrete representation of the work of the Home Mission Society. Have different members speak relative to its likeness to a "vast national irrigation project," "the trustees," "the loving parent," "a strong bank," etc. (pages 145–147)

Packet of leaflets on the work of the American Baptist Home Mission Society free from Department of Missionary Education.

The last topic should be taken by the pastor or some one equally competent to bring the program to a climax by an effective personal appeal.

THE MISSIONS' QUIZ

1. The History of Christian Missions, by Charles Henry Robinson (1915), says the staff of ordained missionaries of the American Baptist Foreign Mission Society includes 211 American missionaries. Is this number correct? How many missionaries from America are now in the field, including wives, women and teachers?

According to the 1915 annual report the staff of ordained missionaries of the Society numbers 224. Including wives, teachers and missionaries of the Woman's Society there are in all 712 missionaries now serving.

2. What denominations besides the Baptist have missions in Congoland?

The Southern Presbyterians, Southern Methodists, and Disciples, of the United States. The Swedish Missionary Society and British Missionary Society are the leading European societies.

3. Has the history of the Mission among the Garos of Assam been printed?

No; a stirring story of the work has been written, largely by William Carey, and edited by our own missionary, Rev. M. C. Mason, D.D., but has not yet reached publication, though we hope it may soon do so.

4. Is there an annual volume published in Japan, describing the general conditions there?

Yes; The Christian Movement in Japan. It is edited by our own Dr. John L. Dearing, and is a valuable work, telling about the whole mission work, and the social and significant movements in Japanese life.

5. Have the Northern Baptists any missions in South America?

No. The Southern Baptists have had missions in some countries there for many years. With the means provided, the Northern Societies have been unable to extend their work into this great field, or adequately to care for their work already established in foreign lands. This condision ought not to continue.

6. Is the European war interfering with the sailing of our missionaries?

Yes. Owing to the dangers in the war zone about England passages are being arranged via the Pacific at considerable extra expense. Furthermore the canceling of sailings by the Pacific Mail S.S. Co. is causing great difficulty in securing accommodations on the Japanese lines.

PROGRAM FOR A MISSIONARY MEETING

Prepared from Material Found in this Number of MISSIONS

1. Devotional Exercises. Scripture 1st Chron. 16 : 23-31.
2. Dedication at Dunlap (10 minute reading).
3. Hymn printed in this number (p. 752).
4. A Chinese Family Lunch Party (from Familiar Letters, p. 723).
5. Gifts of the Hopi Indian Church—a model (p. 758).
6. Hymn.
7. Italian and Chinese Work (p. 761).
8. World Wide Guild Message (p. 765).
9. Sketches on p. 756, for two girls.
10. Hymn.
11. Tornado at Gauhati, Assam (p. 772).
12. Hymn.
13. A Score of Items gleaned from all fields. Make these pithy and bright.
14. Closing Hymn and Prayer.



A New Thing in Nanking

Rev. Archie Adams sends the following interesting piece of news from Nanking, where he has spent the past year learning the language and preparing for the work in Kiating:

An interesting conversion to Christianity has just been reported in this city. Near the city there is a graceful hill with a temple and a small pagoda on its top, called "Bud-ji-go." This is a famous old temple belonging to the Buddhists. The old priest at the head of it has come to one of the missionaries and said that he could no longer make the temple "go," that it was practically deserted by all its worshipers, and that he himself had come to believe in Christianity. Moreover, he came to offer the somewhat dismantled in the revolution temple for a hospital, if the missionary saw fit! Last Saturday night the merchants of the city gave a dinner to the missionaries who were here during the revolutions, and at the dinner this missionary got permission to present this offer of the priest, with a happy suggestion in place of the impracticable hospital idea. Outside the city, on the northern slopes of Purple Mountain, the agricultural department of the University, through one or two professors with practically entire financial support of the government, has laid out a huge forest in embryo, including fruit trees of all kinds, also demonstration of latest agricultural methods. The suggestion was made and heartily seconded by all the members of the merchant guild at the dinner that this temple and grounds, meaning the whole hill, shall be turned over to the public as a park, to be laid out with trees and walks, and put in parklike order by the agricultural department of the University. Some time this week we are to have an "arbor day" to assist that department and to arouse public interest in this novel scheme (for China). All the officials and gentry and foreigners are invited to co-operate in the planting of trees, so I must find some promising young shrub to plant. Think of the change from a famous old Buddhist temple into a public park, to be transformed by Christian agencies!

No Moral Backbone in Buddhism

Mr. F. D. Phinney of the American Baptist Mission Press in Rangoon, tells the following story:

In 1912 he and Dr. McGuire issued a booklet on "Buddha, Buddhism and Burma" which created quite a disturbance, to the alarm of some of the missionaries, but brought no serious harm in its train. This book brought to Mr. Phinney a Burman Buddhist who wanted to know more about the things written in the book. He spoke English fairly well and had been in government employ but was then editor of a paper. He came several times for advice or information and said that those who wanted to prosecute Mr. Phinney for slandering Buddha were now prosecuting the trustees of the pagoda into whose hands they had given the money for the purpose, because those trustees would neither prosecute nor give back the money. The man then spoke of numerous other Burman organizations that were in court for misuse of funds and wanted to know why it was that an Englishman, even one who gambled and drank, could be trusted to manage institutions with the money of others, whereas no Burman had as yet ever made a success of an incorporated company even with full barristers-at-law in charge. Mr. Phinney told him the difference was due to the fact that there was ingrained in the white man an idea of moral responsibility and that the Burman was lacking in moral backbone because of the religious tenets held for generations.

A little later the man came back again, saying that he wanted to write an article in his paper on moral backbone and asked Mr. Phinney how to translate those words into Burmese. Mr. Phinney went to

work on the matter and found that it was almost impossible to say those words in Burmese, for there was no equivalent in that language. It is evident, as Mr. Phinney says, that these people cannot have that which they have no name for and Christianity will be required to develop it.

Two Villages—A Contrast

The following description of two villages which Rev. W. J. Longley, of Podili, South India, visited on tour last January and February shows the need of careful shepherding of the little companies of Christian believers scattered over the district in widely separated villages. The first village had had good care and the Christians show the result of it. The second village for some reason, probably lack of funds, had been left without a teacher before it was well established, and the missionary had too many other places to oversee to visit it often. Retrenchment of missionary funds always means many tragedies such as is suggested by this return to idolatry of a people baptized and then neglected. Mr. Longley writes:

"In one of our largest Christian hamlets where there has been a church organized for some time and a good school, I spent three pleasant days. On the night of my arrival the Christians came to the tent with torches and tom-toms and garlands and taking hold of the horse tonga (cart in which he traveled) they pulled me to the palem (village). The women put garlands about my neck and sang songs of welcome. This palem is the cleanest I have seen and the people themselves are clean. The last evening I was with them we had the observance of the Lord's Supper. In the midst of the palem was an open, clean, sandy place with a pounding stone in the center. A white cloth was spread on this stone and the brass vessels placed on it and covered with another white cloth. It was a beautiful moonlight night. The children and dogs were all asleep. Several oxen lay quietly at one side and a gentle breeze stirred the leaves of a large margossa tree, making the light and shadow play over the group of white robed men and women sitting about the stone. It was indeed an impressive scene and one I shall not soon forget. The observance of the communion in the most elaborate cathedral could not have been more sincere or impressive. The good condition of this village is in part accounted for by the presence of an aged woman who is really one of God's saints. Not able to read a word, she knows her Bible well and spends much time every day in prayer. Closing the door of her house she spends an hour each morning in intercession, mentioning the various ones in the palem by name. She is now a great grandmother and all her family are Christians.

"In another village where there has been no teacher or preacher we found that the Christians had fallen into idolatry again. They had called one of the Hindu gurus (teachers) and on being paid, or rather promised, 24 rupees, he proceeded to set up a god for them. Taking an ordinary stone he carved on one side a circle, in the circle a star and around that some Telugu letters, meanwhile repeating incantations. Two of the preachers preceded me to the palem and most of one night talked and pleaded with the head men until they consented to remove the stone. They themselves would not take it out, the preachers had to do it. When I arrived the stone was lying on the ground near the place where it had been standing. We knew that it would not be best to leave it there as it would be too great a temptation. I tried to get the people to break it but they were afraid. Finally one of the preachers and I taking hold of it threw it onto another stone and broke it into many pieces. The people seemed glad, but they were frightened, not knowing what would be the result of so treating a sacred stone. Calling them together I talked to them a while and after prayer by them and with them I went on. I have not had a report yet as to how they are holding out."

THE HOSPITAL AT NINGPO

Dr. J. S. Grant of Ningpo, East China, reports the past year as one of the most successful in the long history of the hospital. Practically every bed has been occupied all the time, in fact some of the time they had several patients on the floor. The doctors have, contrary to their usual custom, also performed several surgical

operations outside the hospital. This has brought good financial returns and also enabled them to get a hold on families otherwise inaccessible. An economy has been effected in the out-station dispensary work by uniting with the C.M.S. mission, which has an out-station dispensary not many miles distant, and during this last year the two societies have been holding clinics at these places on alternate days, thus saving time, men and money for each. The expenses of the hospital have been considerably increased this last year and yet they have come out practically free from debt. The aim is to make the hospital eventually entirely self-supporting.

The evangelistic work of the hospital has been attended with good results. Religious services are held in the three large wards night and morning and two services in the chapel on Sundays. The Christian helpers take turns in leading the daily service and after ten in the morning and two in the afternoon do individual work among the patients. Mrs. Grant usually gives the in-patients a Bible verse or part of a hymn to learn every day and as the evangelists go about from one bedside to another they usually take this verse as the theme of the conversation. Saturday all the verses of the week are reviewed and these are frequently used as the basis of the Sunday talk so that the truths taught are really impressed. If any patients seem opposed to hearing the gospel message it is not forced on them, but especial effort is made to win their confidence. Many of them become inquirers and lose any prejudice which they may have had to Christianity.

ITEMS FROM EVERYWHERE

Captain Luke Bickel is rejoicing over the sale of the old "Fukuin Maru."

The Rangoon *News* reports some unusually good results from our boys' high school at Mandalay in the government examinations. Every boy in the class was sent up to take either the High School Final or the Matriculation examination and every boy passed either one or the other. This is the second time in there years that this school has had 100% passes. This is an unusual record and those in charge of the school deserve hearty congratulations. Government examinations are always hard and the average government schools think they do pretty well if half the class passes. The girls' school also had good results, passing nine out of ten pupils in the middle school examination and so winning another government scholarship. One of the chief reasons for rejoicing at this success is that it will do much to break down the opposition of the Buddhist priests to the American Baptist schools. They have been trying to prevent Buddhist children from attending them and so coming in contact with Christianity, but the boys cannot be persuaded long to stay away from a school which shows such results as this.

There has been an awakening in the heathen villages near Shwegyin recently. These villages have for a long time been peculiarly inaccessible to the gospel but the tide seems now to be changing and they are calling for teachers and preachers.

A letter from Judson C. King announces the coming of the cool, dry season, which is a relief to the missionary, but which brings its own train of diseases to the natives. Whooping cough and pneumonia are added to the maladies prevalent the year around. Many suffer from "sleeping sickness" and the doctor is greatly burdened because, without an adequate hospital, he is so handicapped in his treatment of these sad cases. The month of May closed with a medical record of 964 treatments and an income of 113 francs, or about $22. In our little shed, used as a hospital, we treated over 30 cases, both medical and operative. He says, "It would make a medical man smile to see the doctor cleaning out decayed bones, cutting out tumors, mending gunshot eyes, opening up hip joint abscesses and performing major and minor operations with no hospital to do it in or no trained help even able to give the anesthetic. Then he would smile more to see one of these operated cases carefully laid on a straw mat on the floor, his only bed. My shed, 17 feet by 30, has been dignified

in our catalog as a hospital, a partition of a straw mat dividing it into two "wards." It has ten board beds, with the slivers up for springs, and our other beds are the floor."

Dr. Eubank of Huchow speaks of the wonderful influence of the railroad on Chinese life. President Yuan Shi Kai has encouraged the building of railroads and already quite a little has been accomplished. "The people seem to be waking as from a dream or a sleep. The old countryman is taking on new ways also. For a few dimes he can go on the train to some city a few miles away, a city he has heard about from his boyhood, but never visited. He gets an idea of how things are done elsewhere."

In the Station School at Tura from 250 to 300 boys are enrolled every year. As many of them work their way through it often happens that a number do not remain the entire year. The school has had a wonderful effect on the tribe. The standard of the school is almost the high school grade.

The women of the Garo Association in Assam again pledged partial support of eight girls whom they sent last year to Gauhati Boarding School.

A very attractive and well illustrated catalog of the Jaro Industrial School at Iloilo, P. I., together with a copy of the constitution and by-laws of the Jaro Industrial School Republic, has recently been received at the Rooms in Boston. There are a few extra copies on hand which will be sent to any one interested.

The contributions of time for systematic evangelization in Korea aggregate now over 100,000 days yearly. Two members of a Bible class in Seoul, which has a total membership of 500, walked 50 miles carrying loads of charcoal to sell in order to cover the expenses of their ten days' instruction course.

The province of Szchuan has been disturbed by brigands and deserting soldiers. A long period of drought has brought great suffering to the people. The missionaries hear of people living on roots and human flesh. Many have actually died of starvation. Rumors regarding Japan's demands on China and the landing of troops tend to unsettle the people and bring on trouble but it is hoped there will be no general uprising.

Rev. William Dring of Tura, Assam, is now in Mussoorie, a hill station where he hopes to recover sufficiently from his ill health to avoid coming to America in this time of stress in the mission work.

Many of the delegates to the annual conference of Baptist churches on Negros Island, in the Philippines, walked 100 miles to attend the session, and several walked more than 200 miles, being eight days upon the trail.

A Merited Promotion

By action of the Foreign Board, the title of Mr. George B. Huntington will hereafter be Associate instead of Assistant Secretary in the Foreign Department. This is a just recognition of many years of valuable service, which have made Mr. Huntington a walking encyclopedia of detailed information concerning our missions and missionaries.

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Foreign Missionary Record

ARRIVED, 1915

Miss E. D. Nairn from Shaohsing, East China, at San Francisco, July 20. Address: 257 Park Ave., Rochester, N. Y.

Mrs. W. E. Wiatt from Moulmein, Burma, at St. Louis, July 18. Address: 5143 Von Versen Ave., St. Louis, Mo.

Miss A. B. Houger from Iloilo, P. I., at San Francisco, July. Address: Comrey, Alberta, Canada.

SAILED, 1915

J. F. Gressit and Mrs. Gressit from San Francisco, for Tokyo, Japan, August 21.

From San Francisco, August 25: Miss Lilian Van Hook, for Nanking, China; Miss Edna Shoemaker, for Nanking, China; Miss Jennie L. Cody, for Yachowfu, China; Miss Viola C. Hill, for Ningpo, China; Miss Mary Cressey, for Ningpo, China; Miss Annabelle Pawley, for Tokyo, Japan; Miss Thamasine Allen, for Tokyo, Japan; Miss Ethel M. Smith, for Swatow, China; Mrs. W. L. Ferguson, for Madras, South India; Miss Susan Ferguson, for Madras, South India; Miss Edith P. Ballard, for Narsaravupet, South India; Miss Kate M. French, for Secunderabad, South India.

Mr. J. L. Snyder, from San Francisco, for Iloilo, P. I., September 4.

BORN, 1915

To Rev. and Mrs. L. W. Hattersley, Myingyan, Burma, June 6, a son, Paul Gilmore.

To Dr. and Mrs. Jesse W. Stenger, Nellore, South India, July 5, a daughter, Annie Elizabeth.

To Mr. and Mrs. Victor Hanson, Shanghai, China, July 6, a daughter, Marie Elizabeth.

To Rev. and Mrs. L. E. Worley of Ungkung, China, at Bloomington, Illinois, August 6, a daughter, Lois Elizabeth.

To Dr. and Mrs. E. T. Shields of Yachow, West China, at Narberth, Pennsylvania, August 15, a son, Charles Rushton.

To Rev. and Mrs. A. D. McGlashan, Swatow, China, July 21, a daughter, Margaret Florence.



A Strategic Center in Montana

BY REV. G. CLIFFORD CRESS

Near the storm center of North America, where Alberta and Saskatchewan meet on the Montana line, is the thriving little city of Glasgow. It lies in the fertile valley of the Milk River just north of its junction with the Missouri. A great government reclamation project is surrounding the city with irrigated farms and increasing its population and wealth. Into this community, about one year ago, came a colporter of the Baptist Publication Society. He found a few men and women who were Baptists and reported this to the general missionary of the Montana Baptist Convention. An evangelist was sent at once and a meeting of several weeks was held in a tent. There were conversions and baptisms and then followed the organization of the First Baptist church of Glasgow, Rev. John M. Hupp, the evangelist, remaining to act as pastor. The winter was passing when this man of faith led the little band to undertake the erection of a house of worship. Lots were secured and the work began as soon as the frost was out of the ground. Here they were in a territory 200 miles wide and 300 miles long from Havre to the Dakota line without a Baptist meeting house. They felt that this church must be a center for this vast field now rapidly filling with settlers.

So they saw the vision and so wrought. On June 27 the plant was completed and ready for dedication. They came by train, by auto, by wagon and on foot. One family came nearly sixty miles across the prairie to unite with the church on this glad day. The baptistry was filled and the beautiful symbolic ordinance was a fitting part of the dedication of the house to Him who said, "If ye know these things, happy are ye if ye do them." Many strong men wept in that hour out of sheer gladness of heart. Nor were deeds of sacrificing love wanting. After the sermon of dedication, $6,300 was raised in cash or dependable pledges, thus providing for the total cost of about $10,000. The successful dedication was made possible by the faithful pastor, his loyal members and the tactful assistance of Dr. Myron W. Haynes of McMinnville, Oregon, who spoke morning and evening and led in the raising of the money.

The church stands complete with auditorium seating 200, robing-rooms and baptistry, lecture room, and vestibule on the main floor, while a deep well-lighted basement 40 x 50 feet provides furnace room, kitchen, toilet rooms and excellent Sunday school and social-meeting arrangements. Indirect lighting system, delicate tinting, colored windows and good exterior paint make it a house beautiful. It is the finest and most complete church edifice of any denomination in Glasgow and a surrounding territory covering 60,000 square miles.

The Montana Baptist Convention and the American Baptist Home Mission Society will render suitable and timely aid in making this church a center of gospel effort and efficiency until it shall become self-supporting. It will then be a strategic center for Christian work in all northeastern Montana. With this generation the typical frontier and its immense distances will pass away. Churches like this one will be strong factors in determining the institutions and ideals of the morrow. They are the heralds of the dawn of the new day in the awakening West.

Lewistown, Montana.

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At Spelman and Morehouse

After he had been at Spelman Seminary and Morehouse College, our friend, Mr. Harry S. Myers, of the Missionary Education Movement, sent us his impressions as follows:

Today I visited Spelman Seminary and

Morehouse College and was given a hearty personally conducted tour through each. In the Atlanta Directory I found an advertisement of the Seminary with the statement that visitors were welcome at all hours. I was made more than welcome. I visited class rooms, the dormitories, the chapel, and met many of the fifty teachers. I found the students busily at work. There were a few things that stood out more than others in such a superficial survey. Every girl was carrying a Bible with her other school books and it is studied and recited daily. The girls work at the bench with wood. They make all kinds of useful domestic articles from easily accessible materials.

The cows at the well kept old farm supply the milk, the hens the eggs, and the garden the food for the students.

The library is rendering good service and will be more useful when some of us send down some good books we have just read for its shelves. The two cooks and the student assistants feed the 400 boarding students and faculty three times a day. The hospital with its trained nurses, its nurses in training, and the great service rendered by Atlanta's physicians, is doing splendid work. The surgical and medical wards are a great boon. The sterilizing equipment after many years of service needs to be relieved by a new one.

At Morehouse College, named for our Home Mission Secretary, I found the ball team at work, watched by a crowd of fine students. Sale Hall is a fine building and ministers to the school in a splendid way. The library needs more good books of recent dates.

Graves Hall is still lighted by kerosene lamp. This is rather dangerous with so many students but no one has yet sent the needed money for electric equipment. When the chapel was moved from Graves to Sale and the boys kept on coming, the president built temporary partitions in the chapel and made some additional rooms. One new boy of youth and poor spelling wrote "sell No. 6A" on the door to his improvised room.

These boys and girls come from the cotton fields for their year's work, and what a great work it is. Hurrah for Spelman and Morehouse!

Short and Suggestive

Our Home Mission Society has an Annuity Bond which is very interesting reading for all who wish to enjoy an income, and especially if they wish a friend or relative to have the interest from the bond, after the first person who has received the benefit of its income is deceased. The Society issues two forms of bonds; one form applies to a single life, another form applies to two lives.

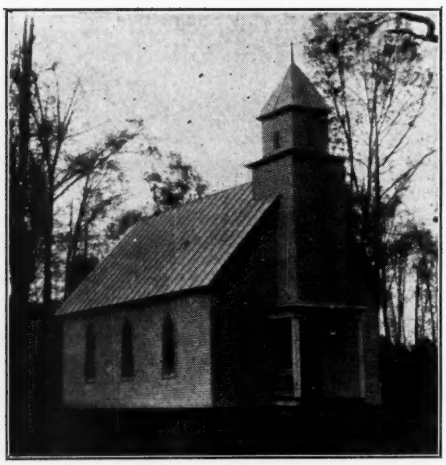
Rev. Myron E. Adams of the First Baptist Church of Chicago is leading people in a splendid work. They are reaching directly in their Sunday and midweek services and in extension labors representing twenty nationalities as follows: Chinese 50, Japanese 125, Korean, Hindu, English, Irish, Scotch, Welsh, Spanish, French, German, Hollander, Italian, Greek, Austrian, Polish, Bohemian, Norwegian, Swedish, Danish, Jewish, Roumanian, Negro, American Indian, and Boer.

Missionary Zwarres, of Patton, Pa., has begun work among the French and the Belgians in his community. Those whom he hopes to reach are the coal miners, and they are very poor.

At the First Baptist Church of Lawrence 22 Italians were baptized by Pastor York A. King on July Fourth, these members coming from the mission of which Rev. Ariel Bellondi is the successful pastor. In fostering this important work and giving its vestry for the meetings of the Italians, the First Church is showing what can be done in missions directly at one's doors and this is the work that must be done



NOBODY'S "GOT HIS GOAT" — (SPELMAN)



MEETING HOUSE AT PORTLAND, TENN.

ZEALOUS FOR A CHURCH HOME

This little meeting house at Portland was built without outside aid by 47 members of the Second Bohemian Church, Chicago, who emigrated to Tennessee to become agriculturists. For a while the little group of worshipers set apart members to conduct the services, but now it is understood the church has a pastor of its own. While it was without a minister the pastor of the Second Bohemian Church, Chicago, was in the habit of occasionally visiting the community, baptizing converts and rendering other duties of a pastoral nature.

A JUDGE'S TESTIMONY

Without the churches of New York City there are not enough policemen in all the world to keep order in New York. — *Judge William G. McAdoo.*

BUSY AND EFFECTIVE

Rev. F. A. Agar's work in connection with the United Missionary Campaign Committee last year included 54,861 miles of travel in nineteen states, 543 sermons and addresses, besides short talks and interviews; lectures on church efficiency in five theological seminaries; direct assistance to 61 churches in 14 states in connection with their every-member canvass, and attendance on 51 associations, 35 institutes and conferences, and one State Convention. A somewhat busy man, and always effective.

PROBLEMS OF THE CITY

The city problems are pressing. How many of us realize that in Greater New York in 1910 there were nearly half a million more people within the city limits than in the rest of the state. Two-fifths of the people of Illinois are living in Greater Chicago.

Four of our younger churches in the Boroughs of Brooklyn and Queens have in twelve years made a gain in world-wide beneficence from $715 to $5,091. Is it any wonder that our Home Mission Society is devoting particular attention to the growth of our great cities. — *E. P. Farnham, D.D.*

FIGURES TO THINK ABOUT

In Newark, N. J., with 390,000 population, there are about 290,000 foreign born or children of foreign born parents. There are about 65,000 Italians. Of these there is one colony of 30,000 so solidly Italian that in a public school accommodating 1,500 children every child was Italian except one and that one was a Jew. More than 1,750,000 of the 3,000,000 inhabitants of New Jersey are foreigners. Connecticut, Massachusetts, New York, Pennsylvania, Rhode Island, and other states present a like problem in greater or less degree.

OUR TASK IS HERE

The war has put a stop to the transit of foreigners across the ocean, whether coming to us or returning to their homes. We cannot tell whether with the close of the war there will be an abnormal rush of immigrants hither, or whether the awful reduction of surplus population and the effort to revive paralyzed industries with the destruction of militarism by international edict and consequent lasting peace, will hold the men in their own land. But we know what the foreign problem is now, and will be for years hence though not another shipload should come to us. God has brought to our very doors millions of men; and Jesus Christ is saying to us. "These are men for whom I died on Calvary. As the Father hath sent me even so send I you." — DELAVAN DEWOLF, D.D., of New Jersey.

Home Field Notes

The success attending the efforts of our Baptist Missionary Societies in bringing to the attention of their constituency the matter of missionary annuities is attracting the notice of other missionary organizations. Inquiries concerning annuities are pouring in from all parts of the country. The interest has not abated, but is evidently on the increase.

The Indian work of the American Baptist Home Mission Society has included 14 Indian tribes, viz., the Navahoes and Hopis in Arizona; the Mono group in California near Fresno; the Crow tribe in Montana; the Kiowas, Comanche, Cheyenne, Delaware, Arapaho, Apache, Caddo, Wichita, Sac and Fox in Oklahoma. It has also cooperated with the Oklahoma Convention in work among the five civilized tribes of that state. The decision of that Convention to align itself with the Southern Baptist Convention will require a readjustment of the work among these civilized tribes. Rev. G. Lee Phelps is now giving his attention to general work for all the tribes in Oklahoma.

In Nebraska, within four years, 36 churches were resuscitated by the workers of the Home Mission Society. Most of them now have pastors who are doing good work.

The appropriation by Congress of a large sum for railway construction in Alaska is likely to give a new impulse to mission work in that territory, as well as to other activities. The Baptists must not be behind in this.

The work of the Home Mission Society in Porto Rico is especially encouraging because of the disposition of the churches there to contribute to their own support, and also to the general cause of missions. Several rural chapels have been erected by the people with little or no outside aid. At a recent meeting of the Association for the Island it was voted to undertake the erection of at least one rural chapel each year.

One of the attractive and impressive views we get in the Latin America States is that of the well-equipped universities. In all of the great capitals there are large groups of students who are, in an unusual way, great forces in the leadership of their nations. From Mexico to the Straits there must be not far from 40,000 university students and almost as large a number of preparatory students. These students are not only greatly tempted, as in other lands, but they are without many of the great constructive influences that have done so much to mold the spiritual and ethical life of North American student bodies. After an address to a body of them on "Why an educated man today may believe in Jesus as Saviour and Lord," they came up and asked questions, even for hours. One of them said, "I had dismissed religion as unworthy of consideration by an educated man." When asked how many he represented, a chorus of voices said, "He represents all of us."

We learn with pleasure that there is every reason to expect that the Colorado Baptist churches will pass the 2,000 mark in the number of baptisms this year. This will be the largest number ever reported in any one year in the history of the Convention.

The Panama Conference (Feb. 10–20, 1916), was born in true prayer, which is another way of saying that it was born in the will of God. Two missionaries from Latin America attending the Edinboro Conference, while talking and praying over the needs of these lands which were not being considered in that great gathering, decided to call together for lunch all the delegates from Latin America. No one knew who was responsible for that call, but a movement was started then in favor of a Conference to deal with the Latin American missionary problem. Since that time earnest prayer has gone up from many centers of these neglected lands that such a conference might be held. That plans are actually in operation for the holding of a representative gathering has led earnest workers all over these twenty republics to thank God.

The Church Edifice Loan Fund of the Baptist Home Mission Society was established in 1870–4, and the Church Edifice Gift Fund in 1881. The scope and magnitude of this department appears when we observe that 2,572 churches have been aided from these funds.

There is a considerable Baptist element in the flourishing city of Honolulu, and it is suggested that we ought to have a Baptist church there. It could also extend a welcome and minister to the needs of missionaries going to or returning from the Orient.



CHAPEL CAR AND COLPORTER



AT WORK IN OREGON

Rev. J. L. Whirry, our Colporter in Oregon, relates his experiences as follows: In the Chehalem hills, west of Carlton, there is a large territory in need of a Sunday school, but there is no one who will take hold of it, so I was not able to get an organization there. I went into Carlton to see if there were not some of the brethren there who would give the time on Sunday to such a work, but they are building a new church and all of the deeply interested ones thought it very important for them to be at their post during the building. They have to worship in a hall now, and things are not convenient.

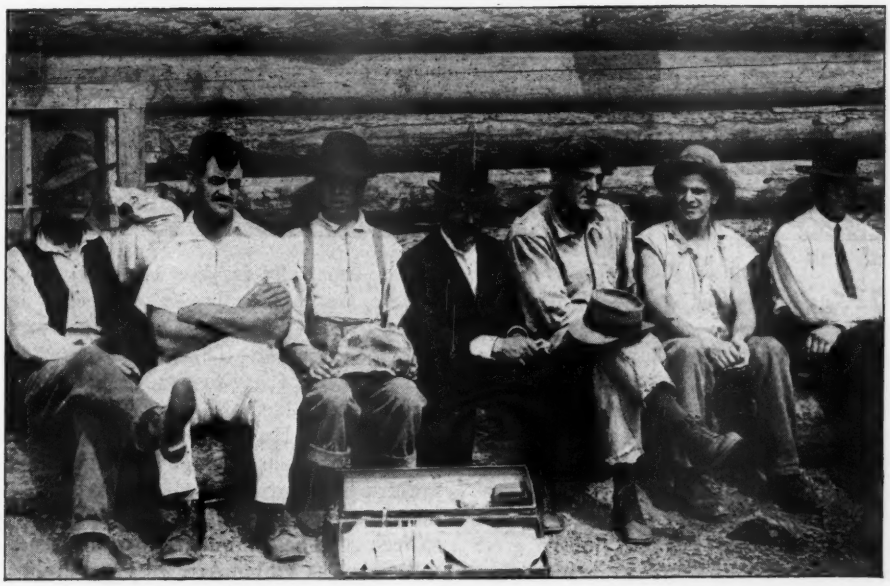
At Cherry Grove we have a Swedish Church and a very fine Bible school, but on account of the sawmill being closed down they are not able to support a pastor at present. The young people have a very enthusiastic B. Y. P. U. which is carried on in the English language. I found a ready sale for Bibles and books here.

Going on north and west I found a settlement of Lutherans (Germans). I scattered a few tracts as I went along and had some very fine talks with them about the way of salvation. At Forest Grove we have some 26 Baptists, mostly members of the Hillsboro Church, but not attending very regularly. I tried to strengthen them and inspire them to take a better hold of the work when their new pastor came to them.

From there I worked on out into the hills about Banks. The country between the two places was settled almost entirely by Catholics, but at Banks they have a little Methodist church. This church is made up of all denominations, or all go there to worship and help support the work. We have a few Baptists who are always glad to hear a sermon from a Baptist preacher, so on Sunday evening I spoke to the young people, and following their service I preached. I journeyed on up the little stream and valley to Manning, where some three years ago I helped in getting the Baptist Sunday school started. Here I found some 40 odd meeting regularly for the study of God's Word and prayer. I gave them a sermon and visited around in their homes. I find them anxious for a larger work and hope ere long that we can get a church started there. We have 14 Baptists in and near there, and farther away there are a few who would like a church home where they might come to worship. I also visited the new town of North Plains. Two years ago they built a church there, calling it a Union Church, free for all denominations, but they are not getting along very well. The trustees are offering to turn over the property to any denomination that will assume a debt on it of $600. We have some Baptists living there and in the vicinity and I think it a good time for us to get busy. I was there when the town first started and wanted the Home Mission Society to take hold of that field, but they said that they could not do anything until there was an organization and some property. I visited the community around the old West Union Church. This section is taken up now with the foreign element, some belonging to the Catholic, some to the Lutheran, some to the Reformed and some to the German Baptist. I went into the church and spent a season in prayer, then visited the graves of some of the old pioneers of the faith in this western land, as this is the oldest Baptist church west of the Rockies.

I find the new Automobile of great benefit in getting around and believe it will enable me to reach many more people in a shorter time. I have it arranged so that I can sleep in it.

My next visit will be to a community away up in the hills and I am hoping to organize a Sunday school here. My desire is to see an ever growing work on the field which I am trying to cover, as is also my wish for all the colporters.



AT STATE CONVICT CAMP, GLENN, MONTANA

AT STATE CONVICT CAMP, GLENN, MONTANA

It is a happy day for the State convicts when they are sent to the Summer Camp to work on the State roads, they enjoy the freedom of camp life in the open air. Among the men we find some who have accepted Christ and are living for God. They appreciate the confidence placed in them in being allowed to go unguarded, but best of all they enjoy the privilege of attending Gospel services in some nearby church. They are willing worshipers at such times. They also enjoy the ministers and other Christian workers holding services with them at their camps.

PERSONAL WORK

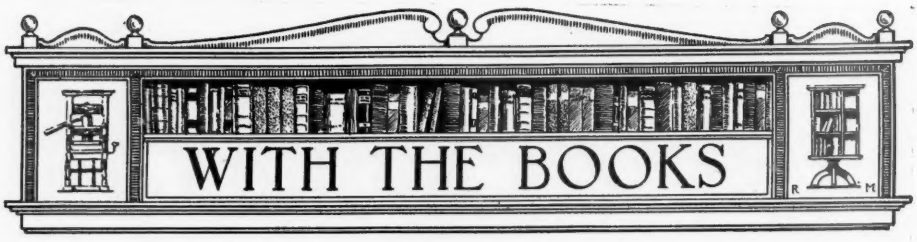
Rev. E. W. Olson relates this interesting experience in his work as Colporter in Gothenburg, Nebraska: Last Sunday a week ago we again had the privilege of greeting 15 members, welcoming them to the little church which I organized north west of Sutherland, May 2nd. I have baptized 33 there the last two months and received 10 others into the church who were baptized before on profession of faith, though belonging to five different denominations.

God has blessed us richly in this work the last month. Last Thursday a week ago I came to a family about nine o'clock in the evening and had the privilege of praying with their oldest son, a young man who found peace with God the same night. I then stayed up and read the Bible with them until 1 o'clock in the morning, showing them the necessity of believers being baptized by immersion and uniting with the church. The result was that both father, mother, and that young man who accepted Christ that night came along, driving fifteen miles, and were baptized Sunday morning. Another family with whom I stopped and had supper and read and prayed with, came out on the Lord's side, and I baptized two of them and gave the hand of fellowship to seven of that family at the next communion service.

Oh, brethren, this work is not in vain, although at times one becomes discouraged and it is hard being away from one's family so much. But I guess the rest will come after a while. Pray for us.

* *

We have in type for next month a sketch by Captain George L. Hall, of "A Full Length Portrait of One Month's Work on a Colportage Cruiser," showing in detail the work he is doing.



A Notable Volume

The English Hymn, by Louis F. Benson, D.D., will at once take its place as the standard work on this subject. It is in every way admirable — for its scholarship, its comprehensiveness, its handling of the mass of material, its justness of judgment, and its fairness. How much hymnody has had to do with the development of church history appears in this careful study. No author has previously gone into the matter with the thoroughness that marks this great work, which has both historical and practical value. Every pastor is called upon to estimate rightly the influence of church music, and to attempt to strike a fair balance at least between the inspiring hymns of the church which form an invaluable part of the devotional life, and the cheap and largely commercial output that is unfitting the children and the elders also for appreciation of real church music. The hymn is here treated in its origin and relations, and the development is followed from Watts and the Wesleys to the latest hymnals of the day. The interest that is awakened will surprise the reader, who might suppose the subject dry and be appalled at the size of the ample volume. We wish that a course of lectures on this subject might be included in every seminary curriculum, and the professor of church history cannot afford to pass this volume by. The author is editor of the Journal of the Presbyterian Historical Society, and special lecturer in liturgics at Auburn and Princeton Theological Seminaries, also editor of the Hymnal published under authority of the General Assembly. The book has grown out of lectures, and is a noble product, which the publishers have brought out in a style befitting its value. We cannot commend it too highly. (George H. Doran Co. 8vo., pp. 624; $3.50 net.)

Especially for the Minister

Here are three volumes of especial interest to the preacher, although of very different character. Take first *The Burthen of the Weeks*, twenty-five short sermons by Rev. James Black, M. A., of Edinburgh, brother of Dr. Hugh Black, and not second to him in style, thought, or pithiness. Indeed, these sermon messages are marked by a fine spiritual insight and a spirit good to feel. "The Illumination of a Crisis," "Religion as a Fine Art," "The Paralysis of a Dominant Idea" — such topics will at once appeal to the lover of sermons. (George H. Doran Co., $1.25 net.)

Then *Practical and Social Aspects of Christianity*, a reading commentary on twentieth century lines of the letter of James, by Prof. A. T. Robertson, D.D., LL. D., of Louisville Seminary — an expansion of lectures delivered at the Northfield Bible Conference, Winona, and elsewhere, combining scholarship and discernment. These are studies full of interest for the minister not only, but for Sunday school teachers, social workers, lovers of rightness of life. It is immensely worth while, as the author says, to listen to what James has to say about Christianity and the problems of everyday life. No question about the value and charm of the work. (George H. Doran Co., $1.25 net.)

And the third is wholly different, *The Book of Faith in God*, by John T. Faris, D. D., who brings illustrations from living witnesses of the power of the Christian faith to hold in all kinds of life storms. Here are incidents in the lives of men and women in various lands who have learned to trust in God and proved his faithfulness. "A little faith is better than none, but a growing faith is a necessity for the comfort of the Christian." How to increase faith is the purpose of these devotional messages. (George H. Doran Co., $1 net.) Three strong books from this house.

History of Christian Missions, by Charles Henry Robertson, has been added to the International Theological Library. The author is Honorary Canon of Ripon Cathedral and Editorial Secretary of the Society for the Propagation of the Gospel in Foreign Parts. The volume contains much valuable material, but could hardly be commended as fulfilling the author's purpose to provide an outline sketch affording a correct perspective. The treatment of American societies and work prevents anything like a correct perspective, and the apology to American societies for lack of information was amply justified. The task was undoubtedly colossal, and while the book leaves much to be desired, it possesses elements of decided helpfulness to students of missions. (Charles Scribner's Sons; $2.50 net.)

BOOKS RECEIVED

Biographical and Literary Studies, by Albert H. Currier. $1.50 net; The Pilgrim Press, Boston and New York.

The Evolution of a Teacher, by Ella Gilbert Ives. $1 net; The Pilgrim Press.

Daybreak in Turkey, by James L. Barton. Edition at 50c; The Pilgrim Press.

The Last War, by Frederick Lynch. Revell Co.

The Fight for Peace, by S. L. Gulick. Revell Co.

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FROM THE EDITOR'S NOTE BOOK

Miss Corwin of Reno, Nevada, says there is a new Indian today. The Indian in feathers and war dress is decked out at fairs, as at San Diego and San Francisco, to please the white people's fancy, but the real Indian is quite different. So is the Indian problem different from that of ten years ago. There are fifty-two graduates at Sherman, ready to take their place as uplifters of their race. Are our people ready to give them their place?

Miss Corwin had with her a young Indian girl, who spoke simply, saying: "It is always a pleasure to tell how Jesus came into my life. I first heard of Jesus from Miss Corwin in 1910. I remembered what I heard and treasured it in my heart for two years, and was baptized in Reno in 1912. I have finished at Sherman, then I go to high school, and then I hope to do something for my people, even as the missionaries have done for me."

The Mount Hermon Federate School of Missions held its ninth annual session at Mount Hermon, in the Santa Cruz mountains, July 12–17, with 163 registered attendants. The textbooks, "Home Missions in Action" and "The King's Highway" were lectured on daily, and addresses of great interest were made by missionaries of various denominations, representing Turkey, Korea, the mountaineers and Indians of our own land. The session was one of the best.

Have your Home Mission Sunday School Stories in hand early, so that you may use them during the six weeks preceding Thanksgiving in accordance with our Home Mission Campaign.

"The Jesus Money" Given in One Year by the Pryor Indians

These Indians are only just out of paganism, and have set a good example to others who have been longer in the "Jesus Road."

In addition to the amounts given, an offering of the Pryor Church, amounting to $27, was made:

Bull Snake, for the year	$10.00
Mrs. Stone Breast (for the family) for the year	10.00
Three Bear (for the family) for the year	5.00
Scolds (for the family) for the year	5.00
Among the Willows, for the year	5.00
Dora Travels Well Known (for the family) for the year	3.00
Medicine Rock (for the family) for the year	5.00
Mrs. Henry Russell (for the family) for the year	5.00
Mrs. Turns Back Plenty (for the family) for the year	6.00
Michael Lion Shows ($10 each per month per year) ($0.50 per month)	6.00
Total,	$60.00

PAID ON PLEDGES FOR 1913 — PRYOR

Among the Willows — by Susan Glenn	Dec. 16	$3.25
Bull Snake	" 25	4.00
Turns Back Plenty	" 25	30.55
Scolds	" 25	1.00
Susan Glenn and Children	" 26	10.00
Dora Travels Well Known	" 30	.75
Totals,		$49.55

Financial Statements of the Societies for the Four Months Ending July 31, 1915

	Source of Income	Budget for 1915-1916	Receipts for 4 Months	Balance Required by March 31, 1916	Comparison of Receipts with Those of Last Year 1914-15	1915-16	Increase	Decrease
FOREIGN MISSION SOCIETY	Churches, Young People's Societies and Sunday Schools	$471,856.60	$50,371.67	$421,484.93	$55,334.28	$50,371.67	$.....	$4,962.61
	Individuals	†287,289.87	9,571.71	277,718.16	6,275.44	9,571.71	3,296.27	.....
	Annuity Account*	26,469.88	—2,412.31	28,882.19	7,824.85	—2,412.31	.....	10,237.16
	Legacies	78,512.32	6,912.92	71,599.40	5,300.03	6,912.92	1,612.89	.....
	Income from Investment of Funds	39,000.00	14,018.40	24,981.60	14,825.76	14,018.40	.....	807.36
	Specific Gifts, etc.	66,568.00	14,383.82	52,184.18	19,155.42	14,383.82	.....	4,771.60
	Totals	$969,696.67	$92,846.21	$876,850.46	$108,715.78	$92,846.21	$4,909.16	$20,778.73
	* Matured Annuity Bonds and Income from Investment of Annuity Bonds, less payments to Annuitants. † Increase authorized by Northern Baptist Convention, which met at Los Angeles.							
HOME MISSION SOCIETY	Churches, Young People's Societies and Sunday Schools	$327,925.09	$26,790.46	$301,134.63	$33,425.46	$26,790.46	$.....	$6,635.00
	Individuals	125,000.00	1,816.45	123,183.55	2,699.96	1,816.45	.....	883.51
	Legacies and Matured Annuities	100,000.00	25,026.30	74,973.70	22,077.35	25,026.30	2,948.95	.....
	Income from Investments	78,050.00	25,441.01	52,608.99	25,608.78	25,441.01	.....	167.77
	Miscellaneous	9,900.00	1,913.08	7,986.92	4,683.83	1,913.08	.....	2,770.75
	Totals	$640,875.09	$80,987.30	$559,887.79	$88,495.38	$80,987.30	$2,948.95	$10,457.03
PUBLICATION SOCIETY	Churches, Young People's Societies and Sunday Schools	$108,244.00	$27,479.29	$80,764.71	$27,635.30	$27,479.29	$.....	$156.01
	Individuals	24,000.00	1,606.25	22,393.75	1,520.08	1,606.25	86.17	.....
	Legacies	12,500.00	12,917.99	Excess 417.99	23,005.18	12,917.99	.....	10,087.19
	Income of Funds, Annuity Bonds, Specific Gifts, etc.	80,450.00	21,072.38	59,377.62	7,738.52	21,072.38	13,333.86	.....
	Totals	$225,194.00	$63,075.91	$162,536.08	$59,899.08	$63,075.91	$13,420.03	$10,243.20
WOMAN'S HOME MISSION SOCIETY	Churches, Young People's Societies and Sunday Schools	$188,000.00	$24,444.72	$166,555.28	$20,172.58	$24,444.72	$4,272.14	$.....
	Individuals	20,000.00	2,315.05	17,684.95	2,795.50	2,315.05	.....	480.45
	Legacies and Matured Annuities	12,000.00	12,363.83	Excess 363.83	6,694.13	12,363.83	5,669.70	.....
	Income from Investments, Specific Gifts, etc.	22,000.00	2,763.27	19,238.73	5,256.94	2,763.27	.....	2,493.67
				$200,476.96 Less 363.83				
	Totals	$242,000.00	$41,886.87	$200,113.13	$34,919.15	$41,886.87	$9,941.84	$2,974.12
WOMAN'S FOREIGN MISSION SOCIETY	Churches, Young People's Societies and Sunday Schools	$247,676.00	$21,163.96	$226,512.04	$24,959.81	$21,163.96	$.....	$3,795.85
	Individuals	54,615.52	2,089.73	52,525.79	4,251.76	2,089.73	.....	2,162.03
	Legacies and Matured Annuities	12,000.00	5,116.09	6,883.91	722.72	5,116.09	4,393.37	.....
	Income of Funds, Specific Gifts, etc.	17,050.00	11,979.20	5,070.80	3,291.03	11,979.20	8,688.17	.....
	Totals	$331,341.52	$40,348.98	$290,992.54	$33,225.32	$40,348.98	$13,081.54	$5,975.88

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Financial Statements of the Societies for the Five Months Ending August 31, 1915

	Source of Income	Budget for 1915-1916	Receipts for 5 Months	Balance Required by March 31, 1916	Comparison of Receipts with Those of Last Year 1914-15	1915-16	Increase	Decrease
FOREIGN MISSION SOCIETY	Churches, Young People's Societies and Sunday Schools	$471,856.60	$65,386.74	$406,469.86	$66,729.57	$65,386.74	$.....	$1,342.83
	Individuals	287,289.87	11,609.80	275,680.07	8,390.46	11,609.80	3,219.34	.....
	Annuity Account*	26,469.88	—2,197.02	28,666.90	7,773.89	—2,197.02	.....	9,970.91
	Legacies and Matured Annuities	78,512.32	8,056.20	70,456.12	6,090.37	8,056.20	1,965.83	.....
	Income from Investment of Funds	39,000.00	16,589.35	22,410.65	16,703.13	16,589.35	.....	113.78
	Specific Gifts, etc	66,068.00	18,124.34	48,443.66	19,678.42	18,124.34	.....	1,554.08
	Totals	$969,696.67	$117,569.41	$852,127.26	$125,365.84	$117,569.41	$5,185.17	$12,981.60
	* Matured Annuity Bonds and Income from Investment of Annuity Bonds, less payment to Annuitants.							
HOME MISSION SOCIETY	Churches, Young People's Societies and Sunday Schools	$342,925.00	$36,634.59	$306,290.41	$38,382.25	$36,634.59	$.....	$1,747.66
	Individuals	125,000.00	2,321.54	122,678.46	2,931.21	2,321.54	.....	609.67
	Legacies and Matured Annuities	100,000.00	26,885.64	73,114.36	23,388.10	26,885.64	3,497.54	.....
	Income from Investments	78,050.00	29,367.76	48,682.24	28,298.76	29,367.76	1,069.00	.....
	Miscellaneous	9,900.00	2,275.66	7,624.34	3,930.50	2,275.66	.....	1,654.84
	Totals	$655,875.00	$97,485.19	$558,389.81	$96,930.82	$97,485.19	$4,566.54	$4,012.17
PUBLICATION SOCIETY	Churches, Young People's Societies and Sunday Schools	$108,244.00	$33,980.89	$74,263.11	$34,397.07	$33,980.89	$.....	$416.18
	Individuals	24,000.00	5,296.22	18,703.78	5,788.08	5,296.22	.....	491.86
	Legacies	12,500.00	12,917.99	Excess 417.99	23,005.18	12,917.99	.....	10,087.19
	Income of Funds, Annuity Bonds, Specific Gifts, etc	80,450.00	34,121.73	46,328.27	19,971.35	34,121.73	14,150.38	.....
	Totals	$225,194.00	$86,316.83	$139,295.16	$83,161.68	$86,316.83	$14,150.38	$10,995.23
WOMAN'S HOME MISSION SOCIETY	Churches, Young People's Societies and Sunday Schools	$188,000.00	$30,218.57	$157,781.43	$25,016.82	$30,218.57	$5,201.75	$.....
	Individuals	20,000.00	2,695.09	17,304.91	3,137.00	2,695.09	.....	441.91
	Legacies and Matured Annuities	12,000.00	12,526.33	Excess 526.33	7,699.13	12,526.33	4,827.20	.....
	Income from Investments, Specific Gifts, etc	22,000.00	3,345.02	18,654.98	6,559.01	3,345.02	.....	3,213.99
				193,741.32				
				Less 526.33				
	Totals	$242,000.00	$48,785.01	$193,214.99	$42,411.96	$48,785.01	$10,028.95	$3,655.90
WOMAN'S FOREIGN MISSION SOCIETY	Churches, Young People's Societies and Sunday Schools	$247,676.00	$34,588.28	$213,087.72	$31,000.89	$34,588.28	$3,587.39	$.....
	Individuals	54,615.52	2,365.98	52,249.54	4,876.01	2,365.98	.....	2,510.03
	Legacies and Matured Annuities	12,000.00	5,266.09	6,733.91	1,222.72	5,266.09	4,043.37	.....
	Income of Funds, Specific Gifts, etc	17,050.00	12,991.60	4,058.40	3,580.89	12,991.60	9,410.47	.....
	Totals	$331,341.52	$55,211.95	$276,129.57	$40,680.51	$55,211.95	$17,041.47	$2,510.03

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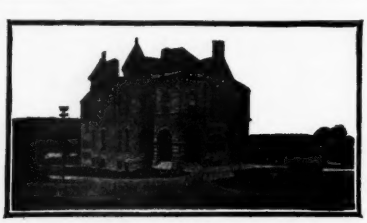
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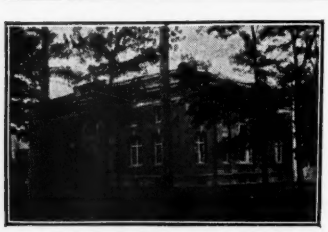
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